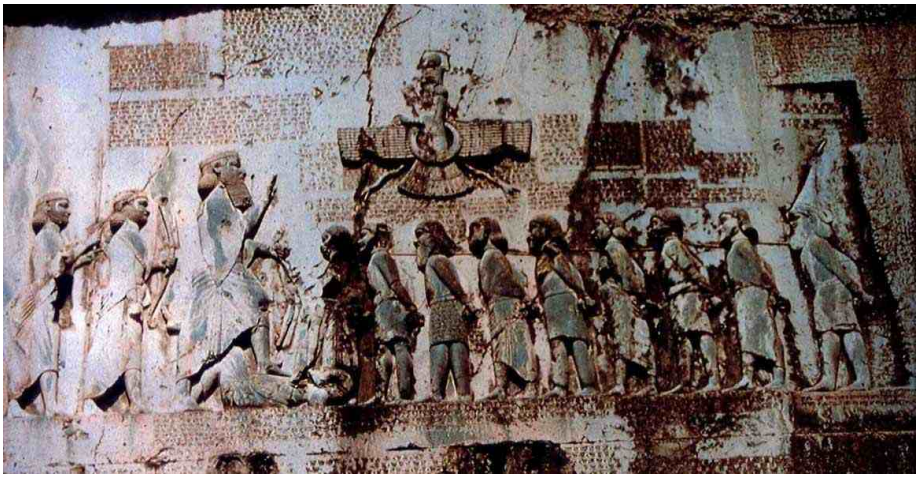
An Introduction to Old Persian

Prods Oktor Skjærvø



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This Introduction may be distributed freely as a service to teachers and students of Old Iranian.
In my experience, it can be taught as a one-term full course at 4 hrs/w.

My thanks to all of my students and colleagues, who have actively noted typos, inconsistencies of presentation, etc.

In this version, I have avoided some special characters not in regular Times font, occasioning some compromise in exactitude.

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SIGLA AND ABBREVIATIONS

°	part of compound or before enclitic (e.g., *drao*° in *draoca*)
*	restored form
√	root
<	comes from
Ø	zero = no ending
(a)	in text: left out by the stone carver
<a>	transliteration
/a/	phoneme
[a]	pronunciation; in text: broken out of the stone

abl.	ablative	e.g.	for instance
acc.	accusative	fem.	feminine
act.	active	gen.	genitive
aor.	aorist	Germ.	German
Av.	Avestan	Goth.	Gothic
C	any consonant	IE.	Indo-European
dat.	dative	IIr.	Indo-Iranian

imperf.	imperfect
ind.	indicative
inj.	injunctive
instr.	instrumental
Ir.	Iranian
loc.	locative
lw.	loan word
masc.	masculine
mid.	middle
MPers.	Middle Persian
ms., mss.	manuscript(s)
nom.	nominative
neut.	neuter
OAv.	Old Avestan
OEng.	Old English
OInd.	Old Indic (especially Rigvedic)
OIran.	Old Iranian
OPers.	Old Persian
opt.	optative
Pahl.	Pahlavi
pass.	passive
perf.	perfect
plur.	plural
ppp.	past paticiple (in *-ta-*)
pres.	present
sb.	somebody
sing.	singular
sth.	something
subj.	subjunctive
voc.	vocative
V	any vowel
YAv.	Young Avestan

LESSON 1

OLD PERSIAN AND OLD IRANIAN.

Old Persian and **Avestan** are the two oldest known Iranian languages. They were both spoken several centuries B.C.E. Together they make up the the oldest stratum of the Iranian branch of the Indo-European language group. The Indic, or Indo-Aryan, branch is represented by Old Indic, known from the Rigveda and later literature in Sanskrit. The Indo-Iranian group, finally, is but one branch of the Indo-European language group, to which most European languages belong.

Old Persian was the language of a group of Iranians who in the Achaemenid period settled in the area of modern Fārs, which the Greek historians and geographers called Persis, an area under Elamite control with its capital at Anzan/Anšan. We do not know when or how the Old Persian-speaking tribes came from Central Asia to southwest Iran, where they are found in the historical period. The only clue is the mention of the Parsuwa in the area of Lake Van in the records of Ashurnasirpal (883-859 B.C.E.); in 835 B.C.E. Shalmaneser (858-824 B.C.E.) is said to have received tributes from 27 kings of Parsuwa.

The extant Old Persian texts all date from the 6th to the 4th century. They are written in a cuneiform script, probably invented under Darius for the purpose of recording his deeds. It was the first cuneiform script to be deciphered and provided the clue to the decipherment of all the other cuneiform scripts. The Old Persian language as we know it from the inscriptions (5th-4th cents.) was already about to change into Middle Persian, as we can see from the late inscriptions, in which "wrong" endings (from an Old Persian point of view) are common. It is therefore probable that Old Persian had already been spoken for a few centuries before this time, that is, throughout most of the first half of the first millennium B.C.

The late inscriptions probably record a post-Old Persian language in its own right, a "post-Old Persian" or "pre-Middle Persian," the predecessor of Middle Persian as known from the 1st century B.C.E. on. Characterizing this language simply as "incorrect Old Persian" fails to acknowledge the natural evolution of language, as if modern English were simply incorrect Middle English, etc.

Middle Persian (or Pahlavi) is mainly known from the official inscriptions of the Sasanian period (ca. 240-621 C.E.) and the literature of the Zoroastrians. Old Persian and Middle Persian are the ancestors of New Persian (Fārsi).

In northwestern Iran, **Median** was spoken, which is known from numerous loanwords in Old Persian. We know nothing about its grammar, but it shares important phonological isoglosses with Avestan, rather than Old Persian. The Medes, too, are first mentioned in the Assyrian annals. Tiglath-Pileser III (744-727 B.C.E.) refers to the Mātai, Medes, as the "mighty Medes" or the "distant Medes." At the battle of Halule on the Tigris in 691 Sennacherib (704-681) faced an army of troops from Elam, Parsuwa, Anzan, and others. In the Vassal Treaties of Esarhaddon (680-69 B.C.E.) and elsewhere "kings" of the Medes are mentioned.

Under the Median rule (ca. 700-550) Median must to some extent have been the official Iranian language in western Iran. No documents in Median have been preserved, however, and it is likely that the Old Persian cuneiform script was not invented till under Darius. If the Medes wrote in Median they must therefore have used another script. By the time Old Persian became the official Iranian language under the Achaemenids, numerous Median words had found their way into it. These are not restricted to technical terminology such as administration, but are from all parts of the lexicon. Sometimes both Median and Old Persian forms are found, which gave Old Persian a somewhat confusing and inconsistent look: "horse," for instance, is both *asa* (OPers.) and *aspa* (Med.).[1]

The other known Old Iranian language is that of the *Avesta*, the Zoroastrian scriptures. The geographical names in the **Avestan** texts show that the Avestan language must have belonged to tribes settled in the area stretching from modern Sistan to the Aral Sea. There is no trace of south-Iranian geography in the extant Avestan texts. The westernmost place mentioned may be "Zoroastrian Raγā," if that is to be identified with Ragā in Media of Darius's Bisotun inscription and the town of Ray just south of modern Tehran, but that is

[1] Another explanation of the mixture of dialects in Old Persian could be that Old Persian had assimilated elements from Avestan, with which the Achaemenids were apparently familiar.

wholly uncertain.

The language of the oldest Avestan texts (Old Avestan) is very close to that of the Old Indic Rigveda and as such is of a very archaic Indo-European type. The language of the later *Avesta* (Young or Late Avestan) texts is more similar to the language of the oldest Old Persian inscriptions than to Old Avestan. It is therefore not unlikely that Avestan was a language spoken in northeastern and eastern Iran from the second half of the 2nd millennium (Old Avestan) down to about the beginning of the Achaemenid period (Young Avestan).

SCRIPT. ORIGIN.

Opinions vary about who invented and first used the Old Persian script: the Medes or Darius for his Bisotun inscription. There are two important pieces of evidence to be considered: 1. the dating of the inscriptions of Cyrus the Great (Cyrus II) at Pasargadae and 2. the meaning of §70 of the Bisotun inscription, in which Darius speaks about the inscription.

As for point 1, it has been conclusively shown that the Old Persian version of Cyrus's inscription does not date from his time, but is a later addition. There are therefore no inscriptions from before Darius I, since those attributed to Ariaramnes and Arsames are modern, less likely antique, forgeries.

As for point 2, the interpretation of DB §70 hinges on the meaning of the expression *ima dipi-ciçam adam akunavam patišam ariyā utā pavastāy[ā] utā carmā gar[x x x x x x x]* "I made this form of inscription. And it [was?] Aryan and both on tablet(s) and on parchment." The expression *dipi-ciçam* "form of inscription"[2] is likely to refer to the new script, but other interpretations may be possible.

SCRIPT. WRITING SYSTEM.

In the following description of the Old Persian script system, pointed brackets <> are used to indicate the "transliteration," that is the (English) value of the sign(s) in the syllabary. When we want to indicate the pronunciation of a word, we "transcribe" it, for instance, the transliteration <ba-ga-a> reproduces the spelling 𐎹𐎢𐎠, while the transcription *bagā* indicates the pronunciation of the word.

Old Persian is written in a cuneiform script, but with only a small number of signs compared to languages such as Sumerian and Akkadian. There are three vowel signs <a, i, u>, 33 consonant signs <CV>,[3] 8 so-called ideograms or logograms, that is, signs that stand for a whole word, and a sign that serves to mark the end of words (word separator). In addition there are signs for the numerals. The inventory of signs is referred to as the "syllabary."

The consonant signs are syllabic, that is, they note consonant + vowel <CV>. The "inherent" vowel of a single sign is *a*, *i*, or *u* <Ca, Ci, Cu>. The syllabary does not contain a complete set of <Ci> and <Cu> signs, however: there are only 4 <Ci> signs and 7 <Cu> signs. The <Ca> signs are therefore in a sense neutral (or "unmarked"), as they also have to serve for the missing <Ci> and <Cu> signs. In addition <Ca> signs are used where a consonant is followed by no vowel, that is, when followed by other consonants or when it is the last sound of a word (in final position). <Ca> signs are therefore often transliterated simply as <C>. In this manual <Ca> is used.

The vowel signs <a, i, u> are used initially (when the word begins with a vowel) and to write long vowels. The signs <i> and <u> are also used to write the vowels *i* and *u*, less commonly *ī* and *ū*. They are preceded by the <Ci> and <Cu> signs whenever these exist. Very rarely <Ci> and <Cu> are used alone to indicate consonant plus *i* or *u*.

[2] Reading proposed by R. Schmitt.

[3] C = consonant, V = vowel.

THE SYLLABARY.

Ca		**Ci**		**Cu**	
	<a>		<i>		<u>
	<ă>				
	<ba>				
	<ca>				
	<ça>				
	<da>		<di>		<du>
	<fa>				
	<ga>				<gu>
	<ha>				
	<ja>		<ji>		
	<ka>				<ku>
	<la>				
	<ma>		<mi>		<mu>
	<na>				<nu>
	<pa>				
	<ra>				<ru>
	<sa>				
	<ša>				
	<ta>				<tu>
	<θa>				
	<va>		<vi>		
	<xa>				
	<ya>				
	<za>				
	< : > (word dividers)				

The forms <ya> and < : > are used in Darius's Behistun (Bisotun) inscription (DB).

The forms <ă> is found once. The form is a mistake found once.

LOGOGRAMS.

<XŠ> = xšāyaθiya

<DH_1> = dahạyāuš

<DH_2> = dahạyāuš

<BG> = baga

<BU> = būmiš

<AM_1> = Auramazdā

<AM_2> = Auramazdā

<AMha> = Auramazdāha

TABLE OF SIGNS ACCORDING TO COMPONENTS.

<ka>

<sa>

<za>

<θa>

<ya>

<mi>

<fa>

<tu>

<ă>

<da>

<a>

<ca>

<ša>

<ku>

<ga>

<ha>

<gu>

<du>

<u>

<xa>

<nu>

<ça>

<pa>

<ma>

<va>

<ja>

<vi>

<ji>

<ru>

<BG>

<i>

<BU>

<na>

<ba>

<ta>

<XŠ>

<ra>

<di>

<mu>

<la>

NUMERALS.

		10		20	
1					
2		12		22	
3		13		23	
4		14			
5		15		25	
6				26	
7				27	
8		18			
9		19		120	

SCRIPT. TRANSCRIPTION.

In the transcription of Old Persian the choice of English letters to represent the sounds of Old Persian is of a standard international type.

The following two points should be noted:

When <Ci> and <Cu> are used alone to indicate consonant plus *i* or *u* the vowel is usually transliterated as superscript: v^i, g^u.

Certain sounds that are expected from the etymology (linguistic history) of the word are not written in the Old Persian script. In the grammar and vocabularies below these are indicated by superscript letters (A^h*uramazdā*^{h}, *ba*^{n}*daka*^{h}, *abara*^{t}, *abara*^{n}), but in the text examples they are omitted.

Examples:

Old Persian	Transliteration	Transcription (normalization)
𐎠 𐎢	<ba-ga>	*baga*
𐎣 𐎠 𐎣	<ka-a-ra>	*kāra*
𐎶 𐎠 𐎶	<ma-a-ma>	*mām*
𐎥 𐎡 𐎹 𐎶 𐎴	<ji-i-ya-ma-na>	*jiyamna*
𐎯 𐎹 𐎡 𐎹 𐎠	<vi-θa-i-ya-a>	v^i*θiyā* (*viθiyā*)
𐎧 𐎠 𐎡 𐎹	<pa-ta-i-ya>	*patiy*
𐎥 𐎢	<ji-va>	j^i*va* (*jīva*)
𐎲 𐎢 𐎨 𐎢 𐎱	<ku-u-ru-u-ša>	*Kuruš*
𐎣 𐎢 𐎥 𐎢 𐎡	<sa-u-gu-u-da>	*Suguda*
𐎣 𐎢 𐎥 𐎡	<sa-u-gu-da>	*Sug*^{u}*da* (*Suguda*)
𐎵 𐎢 𐎣	<za-u-ra>	*zura* (*zūra*)
𐎠 𐎡 𐎣	<ba-da-ka>	*ba*^{n}*daka* (*bandaka*)

PHONOLOGY. PRONUNCIATION.

The simple vowels may be pronounced as in German or Spanish, rather than as in English:

a as in Germ. *Mann*, Span. *gato*, Eng. *must*
i as in Germ. *ist*, Span. *chico*, Eng. *beat* (but short)
u as in Germ. *und*, Span. *uno*, Eng. *put*
ai as in Germ. *Kaiser*, Span. *baile*, Eng. *lie*
au as in Germ. *Haus*, Span. *causa*, Eng. *how*

The long vowels *ā, ī, ū* are pronounced like the short ones, only longer.

The combination *ạr* should probably be pronounced [ər] (as in English *c**ou**rageous*, French *f**er**ais*), see below on Special Conventions 1. Similarly, *hạ* should be pronounced [hə], or possibly [hi].

The consonants *p, t, k*, may be pronounced either without aspiration as in the Romance languages (e.g., Spanish) or with aspiration as in the Germanic languages (English, German, etc.) or in Persian, as we do not know how they were pronounced in Old Persian.

Old Persian *s* is always pronounced [s] as in *sing*, never [z] as in *zero*, for which Old Persian uses *z*.

Special transcription letters include:

c as Eng. *ch* in *child* or Ital. *cento*.
j as Eng. *j* in judge.
ç to be pronounced as *s*. We do not know the exact pronunciation of this letter. It may have been [sr]. Historically ç comes from older *θr*.
θ as Eng. *th* in *thing*.
x as Germ. *ch* in *auch* (not as in *ich*), Spanish Span. *j*, as in *bajo* [baxo] (not as in American Span. [baho]).
š as Eng. *sh* in *shall*, *fish*.

PHONOLOGY. STRESS.

We do not know the rules for Old Persian stress, but some rules may be formulated from comparison with other Iranian languages and Indic.

In words of two, three, or four syllables, the heavy syllable closest to the end of the word, not counting the last syllable, probably took the stress. Here "heavy syllable" = a syllable with a long vowel or a diphthong or a short vowel followed by more than one consonant (or an unwritten *n* or *h* + cons.) and "light syllable" = syllable with a short vowel followed by only one consonant:

kā́ra, *Vištā́spa*, *āmā́tā*, *Auramazdā́ha*, *kāsakáina*
vazā́rka, *Auramázdā*, *Ariyārámna*
frā́bara, *duvitā́paranam*
mártiya, *víspazanā*

We have no way of knowing whether words with a closed final syllable (= a final syllable with a final consonant) could be stressed on the last syllable, for instance, *Kurauš*: *Kúrauš* or *Kuráuš*, and *dahạyauš*: *dáhạyauš* or *dahạyáuš*.

In words with several short syllables the stress moved toward the beginning of the word: *bága*, *návama*, but we do not know how far it was allowed to go and so, for instance, where the stress lay in *hamaranakara* and other words with four or more short syllables, e.g.: *ákunavam* or *akúnavam*, *hámaranakara* or *hamáranakàra* (*à* = secondary stress), *úšhamaranakara* or *ušhamáranakara*.

It is also possible, even probable, that new rules for stress developed in the Old Persian period, as Middle Persian forms show that in some word patterns the stress moved to the second-to-last syllable (penult, or last syllable if the final vowel had already been lost) also when it was light: *naváma* > **nowóm*[4] (the new stress may represent a generalization of the stress of the genitive-dative: *naváhạyā*).

In cases where a short vowel developed, as in *xšāyaθiya*, which is from **xšāyaθya*, *Haxāmanišiya* < **Haxāmanišya*, or *θanuvaniya* < **θanvanya*, the position of the stress is a matter of conjecture. These words may have been stressed either *xšāyáθiya* < **xšāyáθya*, *Haxāmaníšiya* < **Haxāmaníšya*, and *θanuvániya*, or *xšā́yaθiya*, *Haxā́manišiya*, and *θánuvàniya*, according to the above rule (cf. Middle and New Persian *šāh* < *xšā́yaθiya*?). We also do not know whether the stress shifted position in the genitive-dative forms such as *kā́rahạya* ~ *kāráhạya* (< **kārahya*).

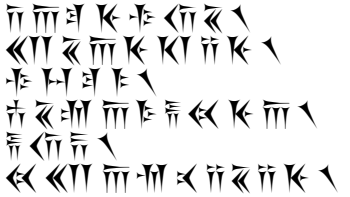
Note also the case of *marīka-* < **mariyaka-* (cf. Av. *mairiia-*, OInd. *márya-*, *maryaká-*). The probable development is **máriyaka* > *márīka* > *marī́ka*, but it may also have been **maríyaka* > *marīka*.

[4] An asterisk (*) indicates that the word is not actually found, only reconstructed.

LESSON 1

EXCERCISE 1

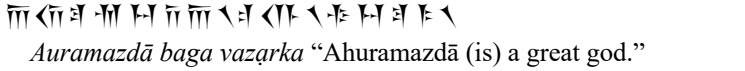
Practice reading:



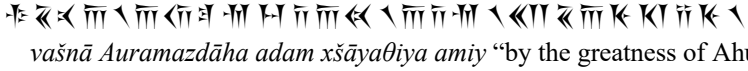
<da-a-ra-ya-va-u-ša : >
<xa-ša-a-ya-θa-i-ya : >
<va-za-ra-ka : >
<vi-ša-ta-a-sa-pa-ha-ya-a : >
<pa-u-ça : >
<ha-xa-a-ma-na-i-ša-i-ya : >

Dārayavauš xšāyaθiya vazṛka Vištāspahạyā puça Haxāmanišiya
"Darius, the great king, son of Hystaspes, an Achaemenid"

adam Dārayavauš xšāyaθiya vazṛka "I (am) Darius, the great king."



Auramazdā baga vazṛka "Ahuramazdā (is) a great god."



vašnā Auramazdāha adam xšāyaθiya amiy "by the greatness of Ahuramazdā I am king."

Araxa Halditahạyā puça Arminiya "Araxa, son of Haldita, an Armenian."

VOCABULARY 1

adam: I
a^{h}miy: I am
Araxa-: proper name
Arminiya-: Armenian
Auramazdā-: Ahuramazdā
baga-: god
Dārayava^{h}u-: Darius
Haldita-: proper name
Haxāmanišiya-: Achaemenid
puça-: son
vazṛka-: great
vašnā: by the greatness of (commonly translated as: by the favor of, by the grace of); see lesson 9.
Vištāspa-: Hystaspes
xšāyaθiya-: king

Note: The grammatical forms will be explained from Lesson 2 onward.

LESSON 2

SCRIPT. SPECIAL CONVENTIONS. 1.

<ha> = *ha*:

The sign <ha> was frequently used alone in positions where we (for historical reasons) would expect <ha-i>. Such a use of <ha> is indicated by transcribing it as *ha*. Most often this occurs in the combination <Ca-ha-ya> *-ahaya-* instead of <Ca-ha-i-ya> *-ahiya-* < **-ahya-*. The spelling <Ca-ha-i-ya> *-ahiya-* is found in the inscriptions of Xerxes.

Examples of *ha* in other positions: *hazānam* "the tongue," *haštataiy* "it stands."

Examples of *hi*: *Hi^{n}duš* "India" (actually Sindh), *Hi^{n}duya-* "Indian."

<u-> = ^{h}*u-* or ^{h}*ū-*:

Original initial *hu-* or *hū-* is written <u(v)-> ^{h}*u-* or ^{h}*ū-* in Old Persian, see the vocabulary.

<ra> = *ar*:

The sign <ra> was also used to spell *r̥*, the Indo-Iranian so-called "vocalic *r*," that is, an *r* used as a vowel (C*r̥*C; similar to American pronunciation of *er* in *perhaps* [pr̥hæps]). Such a use of *ra* is indicated here by writing *ar*, for instance *vazarka-*, cf. New Persian *bozorg*, with *ar* > *or*, as opposed to *martiya-*, Persian *mard*, with *ar* > *ar* (see lesson 8). Vocalic *r* is always preceded by a <Ca> sign, never <Ci> or <Cu>. Initially, it is spelled <'-r->, as in *Aršāma-* "Arsames."

NOUNS AND ADJECTIVES. THE NOMINAL SYSTEM.

Nouns (substantives) can be 1. proper names (e.g., *Dārayava^{h}u-*, *Vištāspa-*) or 2. common nouns (appellatives, e.g., *xšāyaθiya-* "king," *puça-* "son"). Many adjectives can be used as nouns as well, e.g., *Pārsa-* "a Persian, Persian" (e.g., army), or "Persia."

There is no definite or indefinite article. Sometimes the numeral "one," *1*, *aiva-*, is used in the meaning of "a single" or "a certain (one)." See also lesson 12 on the "specifying" or "delimiting" function of relative clauses.

Nouns, adjectives, and pronouns can be of three genders (masculine = masc., feminine = fem., neuter = neut.). There are three numbers (singular, dual, plural) and six cases (nominative, vocative, accusative, genitive-dative, instrumental-ablative, locative).

Nouns and adjectives are classed in vocalic and consonantic declensions. Vowel-declension nouns have a vowel before the ending (*a*, *ā, i*, *ī, u*, *ū, ai, au*), while consonant-declension nouns have a consonant before the ending (most common: *n, r, h*, but also *p, t, nt, d, θ*)., called "a-stems," "n-stems," etc.

The stem vowel *a* of the *a*-declensions is often referred to as the "thematic vowel" and the *a*-declensions as "thematic declensions" vs. "athematic" declensions. The same terminology is used for verbs.[5]

NOUNS. GENDER.

The gender of a noun can sometimes be deduced from its grammatical form. Thus, *a*-stems are either masculine or neuter, while almost all *ā*-stems are feminine. The *i*- and *u*-stems, as well as consonant stems can be either masculine, neuter, or feminine. The gender of each word should therefore be learned together with the word itself.

In the vocabularies masculine nouns of all declensions and feminine nouns of the *ā*-declension will be unmarked, while all other nouns will be marked as feminine (fem.) or neuter (neut.)

[5] Note that stem forms, indicated by a final hyphen (*kāra-*), are grammatical objects.

NOUNS. THE NOMINATIVE SINGULAR. VOWEL STEMS.

The texts in lessons 1-2 contain examples of the *a*-, *ā*-, *i*-, *u*-, and *au*-declensions. The *a*-declension contains masculine and neuter nouns. There are two *ā*-declensions, the common feminine *ā*-declension and the masculine *ā*-declension, which contains a few proper names, among them the name of the god *Aʰuramazdā*-. The *i*- and *u*-declensions contain masculine, feminine, or neuter nouns. The *au*-stem *dahạyau*- "land" is feminine. The nominative singular endings are:

a-declension		*ā*-declension		*i*-declension		*u*-declension		*dahạyau*-
masc.	neut.	masc.	fem.	masc., fem.	neut.	masc.	neut.	
-aʰ	*-am*	*-āʰ*	*-ā*	*-iš*	(*-iy*)	*-uš*	*-uv*	*dahạyāuš*

Examples: *aʰrīkaʰ* "siding with the Evil One," *rāstam* "straight," *Aʰuramazdāʰ*, *Aθurā* "Assyria," *pastiš* "foot-soldier," *Dārayavaʰuš* "Darius," *paruv* "much." There are no examples of the nom. of neut. *i*-stems in OPers.

The masc. *a*-, *ā*-, *i*-, and *u*-declensions originally (= in Indo-European) had the same ending in the nominative singular, namely *-s*, as in Greek *theós* "god," *pístis* "faith" and *ikhthús* "fish," Latin *dominus*, *civis*, *sinus*, but, in the Indo-Iranian mother language, *s* became *h* after *a* and *ā* but *š* after *i* or *u* according to the "ruki" rule, which states that *s* became *š* after *r, u, k* [Iran. *x*]*, i*. The Indo-Iranian forms were therefore *-ah*, *-āh* and *-iš*, *-uš*. In Old Persian the final *-h* was lost.

Masculine *ā*-stems:

There are only three masculine *ā*-stems: *Aʰuramazdā*-, *Xšayaạršā*- (or *Xšayāršā*-) "Xerxes," and *Ạrtaxšaçā*- "Artaxerxes." Of these three *Xšayaạršā*- was originally an *n*-stem, *Xšayaạršan*-, and *Ạrtaxšaçā*- an *a*-stem. The nom. *Aspacanāʰ* "Aspathines" is from an *h*-stem (*Aspacanah*-, see lesson 8).

Adjectives:

Most Old Persian adjectives are declined according to the *a*-declension in the masculine and neuter. Feminine forms of adjectives of the *a*-declension are usually declined according to the *ā*-declension (exceptionally according to the *ī*-declension).

There are a few *i*- and *u*-stem adjectives.

Neuter:

Neuter nouns take no ending in the nominative and accusative singular, except in the *a*-declension, where the ending is *-am*.

Note the use of neuter adjectives as nouns: *hašiyam* "something true," *duruxtam* "something spoken as a lie," *rāstam* "something straight, what is right," *paruv* "much."

dahạyau-:

The femininine *au*-stem *dahạyau*- "land" has the nom. sing. *dahạyāuš*.

SYNTAX. NOMINATIVE. 1.

The nominative is used:

1. To name sth., e.g., the person in the picture the inscription accompanies, hence the name "nominative":

Aspacanā vaçabara "(This is) Aspathines, the shield-bearer." (DNd)

2. As the subject of a verb: intransitive (e.g., "I am, I go"), transitive (e.g., "I do"), or passive (e.g., "I am called"):

adam *xšāyaθiya amiy* "I am king."

3. As the predicate noun or adjective of the verb "to be" and some other verbs (e.g., "to seem," "to be called"). The verb "to be" in the present is frequently omitted (always, but not exclusively, in the 3rd sing. present). Clauses with a subject and predicate noun or adjective but without a verb are called "nominal clauses" or "noun clauses."

adam ***xšāyaθiya*** *amiy* "I am king."
Auramazdā ***baga vazṛka*** "Ahuramazdā (is) a great god."

In sentences such as "pron. + noun. + adj." it must be decided from the context whether the sentence should be interpreted as "pron. (is) noun. + adj." or "pron. + noun. (is) adj." Examples:

iyam kāra ***Pārsa*** "This (is) the Persian people/army" or "This people/army (is) Persian."
iyam aspa ***vazṛka*** "This (is) a great horse" or "This horse (is) great."
iyam kāsaka ***kapautaka*** "This glass (is) blue" or "This (is) blue glass."
iyam hainā ***hamiçiyā*** "This army (is) rebellious" or "This (is) a rebellious army."
ima dātam ***rāstam*** "This law (is) right" or "This (is) the right law."
ima hašiyam naiy ***duruxtam*** "This (is) true, not false."
paruv ***naibam*** "Much good" or "much (is) good."

Note: *paruv* is the acc.-nom. neut. sing. of *paru-*, a *u*-stem.

4. As an apposition to another nominative:

adam Dārayavauš ***xšāyaθiya vazṛka*** *...* ***Haxāmanišiya Pārsa*** *...* ***Ariya Ariya-ciça*** "I (am) Darius, great king, an Achaemenid, a Persian, an Aryan, of Aryan stock." (DNa 8-15)

hamaranakara *amiy ušhamaranakara* "as a fighter I am a good fighter" (DNb 34)

asabāra *uvasabāra amiy θanuvaniya uθanuvaniya amiy utā pastiš utā asabāra* "as a horseman I am a good horseman, as an archer I am a good archer both on foot and on horse" (DNb 41-45);

In the last two sentences *hamaranakara* and *asabāra* are appositions to *adam* "I," implied in *amiy* "(I) am."

5. In the "nominative naming phrase," see lesson 6.

6. Transitive verbs that take two accusative objects take two nominatives when passive (see lesson 11).

NOUNS. THE GENITIVE.

The genitive sing. of nouns of the *a*-declension ends in *-ahạyā*, e.g., *Vištāspahạyā* "Hystaspes's," *Ạršāmahạyā* "Arsames's," *ariyahạyā* "the Aryan's." See some examples in lesson 1, exercises 1.

Instead of final *-ā* we find short *-a* (*-ahạya*) in a few words (see lesson 5). Note also *avahạyarādiy* "on account of that, therefore."

SYNTAX. WORD ORDER.

Various arrangements of the main parts of a sentence (subject, predicate, direct object, verb) are possible in Old Persian. In this lesson patterns 1-2 are seen:

1. A pronoun usually precedes the noun.
2. An adjective usually follows the noun.
3. A genitive usually precedes the noun.
4. The verb is usually at the end of the sentence.
5. The subject is usually at the beginning of a sentence unless it is introduced by a conjunction or certain adverbs.
6. The predicate noun, direct object, indirect object, etc. are placed between the subject and the verb.
7. The main exceptions to these general rules are:
   7a. The verb *θātiy* "(the king) announces" is always placed at the beginning of the sentence.
   7b. A direct object can be placed before the subject for emphasis.
   7c. A sentence part can be placed *after* the verb for emphasis.
8. The negation *naiy* is usually immediately in front of the verb.

See lessons 18-19 for further details.

EXERCISES 2

A–Transcribe, and translate from Old Persian the following:

B–Translate into Old Persian:

1 I am Darius, a Persian and an Achaemenid.
2 I am a Parthian; I am not an Aryan.
3 Hystaspes was a Persian man. (His) son was Darius the great king.
4 This is Hystaspes, Arsames's son. Arsames was Ariaramnes's son.
5 Cyaxares was a Median king. He was a brave horseman
6 I am both an Elamite and a good archer.
7 There was a man. He was a foot soldier.
8 The horse was blue, the enemy army was big, the law was true.

Note: The students should concentrate on using the regular or "unmarked" word order.

VOCABULARY 2

Masc. *a*-stems and fem. *ā*-stems are not marked as such in the vocabulary. In translations of the Achaemenid inscriptions Greek forms of personal and other names, known from the Greek historians (especially Herodotus), are commonly used.

Ariya-: Aryan
Ariya-ciça-: of Aryan stock
Ariyāramna-: Ariaramnes
Aršāma-: Arsames
aršṭika- (or āršṭika-?): spearman
Artaxšaçā- masc.: Artaxerxes
asa-bāra-: a rider, on horseback
aspa-: horse
Aspacanā^{h} (nom.): Aspathines
Aθurā-: Assyria
Aθuriya-: Assyrian
āha^{t}, āha^{n} : he was, they were
Bābiru- : Babylon, Babylonian
dāta- neut.: law
duruxta-: false (lit. “lied up”)
hainā-: (enemy) army
hamarana-kara-: a fighter
hamiçiya-: rebellious, inimical
hašiya-: true
hazānam < hazan-: tongue
Hi^{n}du-: India
Hi^{n}duya-: Indian
^{h}uš-hamaranakara-: a good fighter
^{h}u-θanuvaniya-: a good archer
^{h}uv-arštika- (uv-āršṭika-?): a good spear-thrower
^{h}uv-asabāra: a good rider
^{h}Uvaxšatara-: Cyaxares (Median king)
^{h}Ūvja-: Elam, Elamite
ima: this (dem. pron., nom.-acc. neuter)
iyam: this (dem. pron., nom. masc. and fem.)
kapautaka-: blue
kāra-: the people, army
kāsaka-: glass
martiya-: man
Māda-: Media, Median, Mede
naiba-: good, beautiful
naiy: not
Parθava-: Parthia, Parthian
paru-: much, plur. many
pasti-: foot-soldier
Pārsa-: Persia, Persian
rāsta-: right
*taxma-: brave
θanuvaniya-: archer (lit. bow-man)
utā: and; utā ... utā: both ... and
vasiy (vasaiy): much, in great numbers; greatly, mightily
(only form of this word)
vaçabara-: shield-bearer (Pirart)
Xšayaaršā- masc.: Xerxes

LESSON 3

SCRIPT. SPECIAL CONVENTIONS. 2.

<u>\<u> ~ \<u-va> = *ū* (*u*):</u>

A short *u* or long *ū* before consonant is sometimes written <u-va> rather than just <u>, for instance:

short: <pa-ru-u-za-na->, <pa-ru-u-va-za-na->, or <pa-ru-u-va : za-na-> *paru-zana-*, *paruv-zana-*;
long: <u-ja> *Ūja-* or <u-va-ja> *Ūvja-*, <pa-ru-u-na-a-ma> *parūnām* or <pa-ru-u-va-na-a-ma> *parūvnām*;
short or long: <u-va-na-ra-> *ʰūvnara-* or *ʰuvnara-* "talent, capability," cf. OInd. *sūnara-* with long *ū*, but Pers. *hunar*, with short *u*.

<u>\<i> ~ \<i-ya>:</u>

There seem to be no instances of long *ī* written <i-ya> before consonants. Wherever we have doublets such as *niyašādayam* <na-i-ya-ša°> (Darius) "I placed" beside *nīšādayam* <na-i-ša°> (Xerxes) we are probably dealing with the historical development of *-iya- > -ī-*. Note also that older **mariyaka-* has already become *marīka-* "young man" in the inscriptions of Darius. Similarly <pa-ra-i-ya-na> is probably for *parīyana-* < **pariy-ayana-* "behavior."[6]

In a late inscription (Artaxerxes I) we have <sa-i-ya-ma-ma> "silver," probably for *sēmam* < Greek *ásēmos*.

NOUNS AND ADJECTIVES. WORD FORMATION.

Nouns and adjectives can be

<u>Underived nouns and adjectives:</u>

1. "underived" (from a historical perspective these are also sometimes derived, but there is no word in Old Iranian or Indo-Iranian from which they can be said to be derived), e.g.,

kāra- "people, army," *puça-*"son."

<u>Derived nouns and adjectives:</u>

2. "derived" by means of an ending (the form from which they are derived may not actually be attested in Old Persian; words not attested are indicated by an asterisk *), e.g.,

ending

-a- *drauga-* "the Lie" < √draug-/drauj-[7] "to lie";
-ana- *draujana-* "full of lies, lying" < √draug-/drauj- "to lie";
-aina- *kāsakaina-* "made of glass" < *kāsaka-* "glass," *aθaⁿgaina-* "made of stone" < *aθaⁿga-* "stone" (cf. Mod. Pers. *sang*);
-iya- *Aθuriya-* "Assyrian" < *Aθurā-* "Assyria," *Haxāmanišiya-* "Achaemenid" < *Haxāmaniša-* "Achaemenes," *θanuvaniya-* "connected with/using a bow, archer" < **θanuvan-* "bow," *xšāyaθiya-* "king" < **xšayaθa-* "the wielding of (royal) command" < √xšay "to be in command," *māniya-* "*household" < **māna-*"house" (YAv. *nmāna-*); note that nouns in *-ka-* change the *k* > *c*:[8] *Maciya-* < *Maka-* "Makran," *Ākaufaciya-* "mountain-dwellers" < **Ākaufaka-*.

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[6] Suggested by Sims-Williams, 1981.

[7] The √ sign refers to the "root" of a verb, that is, the basic consonant and vowel combination of the word. Roots are only found in grammars. See Lesson 4.

[8] This phonetic change is called "palatalization."

-ka- *vazaṛka-* < **vazar* "greatness," cf. *vašnā* "by the greatness (of Ahuramazdā)"; *arštika-* (or *ārštika-*) < **aršti-* "spear" (YAv. *aršti-*); *marīka-* "young man" < **mariya-* (YAv. *mairiia-*);
-man- *tauman-* "strength" < √tau "to be able, powerful."

A special class of "derived" nouns are those that are identical with the word they are derived from, e.g., *Pārsa-* "Persian" < *Pārsa-* "Persia."

Compounds:

3. compounds, e.g.,

adjective + noun: *tigra-xauda-* "with pointed hat" < *tigrā- xaudā-* "pointed hat"; *ariya-ciça-* "of Aryan stock" < *ariya- ciça-* "Aryan stock";
noun + verbal element: *asa-bāra-* "on horseback" < *asa-* "horse" + *-bāra-* "carried"; *hamarana-kara-* "battle-fighting" < *hamarana-* "battle" + *-kara-* "doing";
prefix + noun: *ʰuv-asa-* "having good horses" < **hu-* "good" + *asa-*; *ʰuv-asabāra-* "good horseman" < **hu-* + *asabāra-*; *pati-kara-* < **pati-kar-* "imitate(?)" > "image";
verb + noun: *Dāraya-vaʰu-* < *dāraya-* "to hold" + *vaʰu-* "sth. good."

Nouns can be derived from adjectives and adjectives from nouns. Compounds as well as their individual elements can be all kinds of words (nouns, adjectives, adverbs, and other compounds). Compounds are also declined as single words, e.g., *ariyam ciçam*, but *ariya-ciçam*. More in lesson 8.

Adjectives can also be used as nouns, e.g., ***paruv*** *naibam* "much (that is) good," where *paruv* is the neut. sing. of *paru-* "much."

NOUNS. NOMINATIVE PLURAL.

The nominative plural of *a-* and *ā*-stems ends in *-ā*. Some masculine nouns and pronouns of the *a-*declension have the ending *-āhaʰ*[9] in the nominative plural.

a-declension		*ā*-declension	*dahaẏau-*
masc.	neut.	fem.	
-ā, *-āhaʰ*	*-ā*	*-āʰ*	*dahaẏāvaʰ*

Examples: masc. *Haxāmanišiyā* "Achaemenids," neut. *āyadanā* "temples," fem. *stūnāʰ* "columns."

The ending *-āha* is found only in the following expression:

aniyāha bagāha tayaiy hatiy "the other gods who are" (DB 4.61 and 63)[10]

PRONOUNS. PERSONAL PRONOUNS. FIRST PERSON.

The 1st-person pronouns are nom. *adam* "I" and *vayam* "we." In Old Persian these pronouns are rarely omitted.

adam Dārayavauš *xšāyaθiya vazaṛka* "I (am) Darius, the great king." (DB 1.1)

vayam *Haxāmanišiyā ...* ***vayam*** *xšāyaθiyā amahaẏ* "We Achaemenids ... We are kings" (DB 1.7, 10-11 = DBa 10-12, 17-18)

[9] = Avestan *-åŋhō*, Sanskrit *-āsaḥ*.

[10] Akkad. DINGIR.MEŠ gabbi "all the gods."

PRONOUNS. SPECIAL FORMS.

Pronouns are mostly declined like adjectives except for a few typical "pronominal" forms. Thus the neut. nom.-acc. sing. has no final *-m* and the masc. nom. plur. normally ends in *-aiy*.

PRONOUNS. DEMONSTRATIVE PRONOUNS. NEAR-DEIXIS.

The nom. forms of the near-deictic[11] demonstrative pronoun *ima-* "this" are:

	masc.	fem.	neut.
Sing.	*iyam*	*iyam*	*ima*
Plur.	*imaiy*	*imā*	*imā*

iyam *asa naiba* "This horse (is) good."
imaiy *martiyā šiyātā* "These men (are) happy."

iyam *aršti*š *tigrā* "This spear (is) pointed."
imā *xaudā tigrā* "These hats (are) pointed."

ima *dātam rāstam* "This law (is) right."
imā *xšaçā uvaspā* "These empires have good horses."

Note that in sentences such as *iyam Sakā tigraxaudā* "This (is) the Sakas with pointed hats." (DN XV) and *iyam Maciyā* "This (is) the Makranians" (DN XXIX), *iyam* probably agrees with an unexpressed *patikara* (masc.) "picture."

ADJECTIVES. PRONOMINAL ADJECTIVES.

Pronominal adjectives are a few adjectives which take some "pronominal" forms, e.g., *visa-* "all" and *aniya-* "other." The nom. forms of *aniya-* "other" are:

	masc.	fem.	neut.
Sing.	*aniya*	*aniyā*	*aniya*, *aniyaš-ca*[12]
Plur.	*aniyaiy*	*aniyā*	

baga ***aniya*** *naiy astiy* "There is no other god."

paruv ***aniya*** *astiy kartam* "There is much other (that has been) done."
paruv ***aniyaš****cā astiy kartam* "There is much other, too, (that has been) done."

bagā ***aniyaiy*** *hatiy* "There are other gods."

VERBS. "TO BE."

The verb "to be" has two main uses: 1. to denote existence (English "there is"); and 2. to connect a predicate to a subject (to say that somebody or something *is* somebody or something). No. 1 is sometimes referred to as the "existential verb" (Latin *verbum existentiae*) and no. 2 as the "copula" (connector). The 3rd sing. *astiy* is only used as existential verb ("there is"), but is rare. Note the following forms of Old Persian "to be" (√ah):

[11] "deictic" means that it points to sth. near or far.
[12] See Lesson 12.

	present	imperfect
Sing.		
1st	*a^{h}miy*	
3rd	*astiy*	*āha^{t}*

Plur.		
1st	*a^{h}mahạy*	
3rd	*ha^{n}tiy*	*āha^{n}*

vayam badakā anušiyā ***amahạy*** *hamiçiyā naiy* ***amahạy*** "We are loyal subjects. We are not rebellious."

vayam Haxāmanišiyā ... hacā paruviyata āmātā ***amahạy*** *... IX duvitāparanam vayam xšāyaθiyā* ***amahạy*** "We Achaemenids ... from old are (=have been) distinguished. ... from the beginning till now we are (have been) nine kings" (DB 1.7, 10-11 = DBa 10-12, 17-18)

imaiy mayuxā kāsakainā ***(hatiy)*** "These doorknobs are of glass."
imā xaudā kapautakā ***(hatiy)*** "These hats are blue."

imā dahạyāva a^{h}rīkā ***āha*** "These countries sided with the Evil One."
amāxam taumā āmātā ***āha*** "Our family was distinguished."

The copula is often left out:

adam Dārayavauš xšāyaθiya vazạrka ... Haxāmanišiya Pārsa ... Ariya Ariya-ciça "I (am) Darius, great king, an Achaemenid, a Persian, an Aryan, of Aryan stock." (DNa 8-15)

adam navama "I (am) the ninth." (DB 1.10)

EXERCISES 3

A–Transcribe and translate from Old Persian the following:

1

2

3

4

5

6

B–Translate into Old Persian:

1 We are called Persian, (but) we are Median.
2 These Parthians were not Achaemenids. They were not good horsemen.
3 The Assyrians were not great kings. They were liars.
4 The Makranians have always been and still are evil.
5 The Sakas wearing pointed hats have been distinguished Aryans from old.
6 Happy subjects are loyal followers.
7 This is a happy family.
8 This empire is big.

VOCABULARY 3

aʰmāxam: our
anušiya-: a loyal follower
aʰrīka-: evil, siding with the Evil One[1]
aršti- fem.: spear
aθaⁿga-: stone
aθaⁿgaina-: (made) of stone
Ākaufaciya-: mountain-dwellers
āmāta-: distinguished, noble [Akkadian *mār banī* (DUMU.DÙ) "free, full citizen, notable, person of quality"(?).]
āyadana- neut.: place of sacrifice, temple
baⁿdaka-: loyal subject
dahayau- fem.: land, country[2]
draujana-: lying, liar
duvitāpar(a)nam: from the beginning till now *or* in two "wings" (branches) (?)
fratara-: superior, better
hacā: from (prep. + inst.-abl.)
hamarana- neut.: battle
ʰuv-aspa- = uv-asa-
IX = *navā: nine
karta- < √kar-: made (perfect participle); work
kāsakaina-: (made) of glass
Maciya-: Makranian
Maka-: Makran
mayuxa- : nail, doorknob
māniya-: household(?)
navama-: ninth
parīyana-: behavior
paruviyataʰ, in hacā paruviyataʰ: from before, from old
paru-zana-: of many kinds
patikara-: representation, statue, picture
Saka-: Scythian
stūnā-: column
šiyāta-: happy, blissful
taumā-: family
tayaiy: who (nom. plur. masc.)
tigra-: pointed
tigra-xauda-: wearing pointed hats
θahayāmahay < θahaya- < √θah: we are called
vayam: we
visa-: all
xaudā-: hat
xšaça- neut.: (royal) command, empire

[1] Presumably: < **ahriya-* "on the side of the Evil one, Avestan Aŋra (< *ahra-*) Maniiu.
[2] See Schmitt, "Zur Bedeutung," 1999.

LESSON 4

SCRIPT. SPECIAL CONVENTIONS. 3.

Consonant + *v* or *y*:

Original consonant + *v* and consonant + *y* are always written *uv* <Cu-u-va> or <Ca-u-va> and *iy* <Ci-i-ya> or <Ca-i-ya> (except after *h*, as explained in lesson 2). Examples:

<pa-ru-u-vi-i-ya-ta>	*paruviyata*	<ja-di-i-ya-a-mi-ya>	*jadiyāmiy*
<i-sa-u-va-a>	*isuvā*	<ma-ra-ta-i-ya>	*martiya*

At the end of a word *u* and *i* are always written *uv* and *iy* (but *h* <-h-y>) Examples:

<pa-ru-u-va>	*paruv*	<da-a-ra-ya-a-mi-i-ya>	*dārayāmiy*
<ha-u-va>	*hauv*	<da-a-ra-ya-ta-i-ya>	*dārayatiy*

Note that, when final *-uv* or *-auv* or *-iy* or *-aiy* are followed by an enclitic pronoun or particle (see below on pronouns), the final letter is not written. Thus <na-i-ya> *naiy* "not" becomes <na-i-> *nai-* in *nai-patiy* "nor," and *hauv* becomes *hau-* before the pronoun *-maiy* "me, my": <ha-u-ma-i-ya> *hau-maiy*. Often this rule is not observed, so we also find *hauvmaiy*, etc. (see p. 27).

The spelling of final *-auv* and *-aiy* also influenced internal *-av-* and *-ay-*, which are sometimes spelled *-auv-* and *-aiy-*, e.g.: *dāraya- ~ dāraiya-*, *bava- ~ bauva-*.

VERB. THE VERBAL SYSTEM.

The verb in Old Persian, as in other languages, is a multidimensional system.

It has three "tenses": present, past, and perfect. The past tense is mostly expressed by the imperfect (English *he was, he did, he went*). The perfect is formed by the perfect participle in *-ta* plus the verb "to be" (similar to German *Ich bin gewesen* and French *je suis allé*).

There are several "moods": indicative (English *he sleeps*), subjunctive (English *(lest) he sleep*), imperative (English *sleep!*), optative (English *he would sleep*, *wishes to sleep*), and injunctive.

There are two "voices": active and middle (cf. Latin *amo* "I love" but *sequor* "I follow").

There is a passive formation in *-iya-*.

Note that the word "active" is used in two different ways: "active" *form* or "active" *meaning*. "Active" form means that the verb takes "active" endings, rather than "middle" endings. A verb can have "middle" forms but still have "active" meaning, that is, take a direct object (transitive), for instance (see lesson 5).

Like the nouns, the verb stems are classed in vocalic and consonantic and thematic and athematic, conjugations. Thematic verbs (= stems ending in *-a*) are "regular," while the athematic verbs are "irregular." Most endings are the same in the two classes, but in the athematic conjugations changes frequently take place as a result of the various historical developments of the combinations of the final consonants of the stem with the initial consonants of the endings.

Another term used with verbs is "root," often denoted by √. It is the smallest meaningful part of the verb, but it is a grammatical object (like "stem"). It is usually written as consonant + vowel (+ consonant) or vowel + consonant, but more complex roots are found, e.g., √*had* "to sit," √*ah* 'to be," √*ay* "to come," √*šiyav-* "to go," √*kạr* "to do," √*jan-* "to strike (down), crush." With this terminology, we can say that athematic forms are based on the root alone, while thematic forms are based on the root + *-a-*; √*jan-*: present stem *jan-*; √*šiyav-*: present stem *šiyav-a-*.

VERBS. THE PRESENT INDICATIVE ACTIVE.

The present indicative active has the following endings in the 1st and 3rd persons (the 2nd person is not attested).

In the examples below note the treatment of the following consonant groups.

h + *m* > *ʰm*
h + *t* > *st* (in *astiy*)
n + *t* > *ⁿt*

Pres. stems: *ah-*/*h-* "to be," *jan-* "to strike (down), crush," *kunau-* "to make," *dāraya-* "to hold," *jadiya-* "to implore, ask for," *θaha-* "to announce, say," *θahąya-* "to be announced (as), be called," *bara-* "to carry":

Endings:		
	athem.	them.
Sing.		
1	*-miy*	*-āmiy*
2	*-hąy*	
3	*-tiy*	*-atiy*
Plur.		
1	*-mahąy*	*-āmahąy*
3	*-aⁿtiy*	*-aⁿtiy*

Examples:	
athem.	them.
aʰmiy	*dārayāmiy, jadiyāmiy*
ahąy	
astiy, jaⁿtiy, *kunautiy*	*θātiy (< *θahatiy), dārayatiy*
aʰmahąy	*θahąyāmahąy*
haⁿtiy	*baraⁿtiy*

VERBS. THE IMPERFECT.

The imperfect is by far the most common tense in the Old Persian inscriptions. Some frequent forms are: *āha* "he was, they were," *abava* "he became, they became," *adurujiya* "he lied, they lied," *aθaha* "he said, they said," *akunavam* "I made," *akunauš* "he made," *frābara* "he gave, they gave." More in lesson 6.

NOUNS. THE ACCUSATIVE.

The accusative singular ending is *-m* in all masculine and feminine nouns. The accusative of neuter nouns is identical with the nominative in both the singular and the plural.

The *-m* is added directly to the final vowel of the stem in the *a-*, *ā-*, *i-*, and *u*-declensions; consonant stems take the ending *-am* (see lesson 8).

The accusative singular of *dahąyau-* is *dahąyāum* or *dahąyāvam*.

Few forms of the accusative plural are known. The *a-* and *ā*-declensions both have *-ā*, which reflects three different original endings: masc. probably *-ā*,[13] fem. *-āʰ*, neut. *-ā*. The endings are:

	a-stems		*ā*-stems	*i*-stems	*u-stems*	*dahąyau-*
	masc.	neut.				
Sing.	*-am*	*-am*	*-ām*	*-im*	*-um*	*dahąyāum*, *dahąyāvam*
Plur.	*-ā*	*-ā*	*-āʰ*	*-īš*(?)		*dahąyāva*

[13] According to Oswald Szemerényi (*Scripta Minora*. Vol. IV. Innsbruck: Innsbrucker Beiträge zur Sprachwissenschaft, 1991: 1956-60), the ending may have had a final, unwritten, *-n*, which became *-m* before a labial in *abiy sakām pasāva* (DB 5.21-22); since *sakām* is the last word of a sentence and *pasāva* begins, not only a new sentence, but a new section of the inscription, this hypothesis remains weak, however.

Examples:

a- and *ā*-stems:

	masc.		fem.	neut.
Sing.				
nom.	*vazaṛka*	*Aʰuramazdā*	*umartiyā*	*vazaṛkam*
acc.	*vazaṛkam*	*Aʰuramazdām*	*tigrām*	=

Plur.	masc.		fem.	neut.
nom.	*āmātā*, *aniyāhaʰ*	-	*hamiçiyāʰ*	*θakatā*
acc.	*martiyā*	-	=	=

i- and *u*-stems

	masc./fem.	masc.	neut.
Sing.			
nom.	*šiyātiš*	*dārayavaʰuš*	*paruv*
acc.	*šiyātim*	*dārayavaʰum*	=
Plur.	(no examples)		

Notes: There are both masc. and fem. *i*-stems. There are no plural forms of *paru*-. Use *vasiy* to translate "many."

NOUNS. THE *Ū*-STEM *TANŪ*-.

The *ū*-stem *tanū*- fem. "body, self" has the nom. *tanūš*, acc. *tanūm*. Note that the Old Persian orthography does not allow us to verify whether the *ū* was in fact long or whether it had been shortened, so that the forms coincided with those of the *u*-stems.

PRONOUNS. THE ACCUSATIVE.

The accusative of *adam* "I" is *mām* "me," enclitic *-mā* (*-mām*).

Note: *enclitic* means that a word is unstressed and can not stand alone, but must be attached to the preceding word. An enclitic word can therefore never stand at the beginning of a clause. Two enclitics are also possible (*mā-taya-mām* "not-that-me" = "that ... not me").

The accusative forms of the demonstrative pronoun *ima*- "this" are:

	masc.	fem.	neut.
Sing.			
acc.	*imam*	*imām*	*ima*
Plur.			
acc.	*imaiy*	*imā*	*imā*

PRONOUNS. DEMONSTRATIVE PRONOUNS. FAR-DEIXIS.

The nom. and acc. forms of the demonstrative *hauv/ava-* "that" are:

	masc.	fem.	neut.
Sing.			
nom.	*hauv*	*hauv*	
acc.	*avam*	*avām*	*ava*, *avašciy*[14]
Plur.			
nom.-acc.	*avaiy*	**avā*	*avā*

PRONOUNS. RELATIVE PRONOUNS.

The nom. and acc. forms of the relative pronoun *haya-/taya-* are:

	masc.	fem.	neut.
Sing.			
nom.	*haya*	*hayā*	*taya*
acc.	*tayam*	*tayām*	*taya*
Plur.			
nom.-acc.	*tayaiy*	*tayā* (*tayaiy*)	*tayā*

SYNTAX. RELATIVE CLAUSES.

Old Persian relative clauses will be discussed in detail in lesson 12. Many Old Persian relative clauses are of the regular English type, but some are also of an unfamiliar type. For the moment note the relative clause *hayā amāxam taumā* "the family which is ours," where, according to English usage, we would expect **taumā hayā amāxam*. We see that what we call the antecedent (the word the relative pronoun refers to, that is, the word the relative clause modifies) instead of coming before the relative clause, has been "pulled" into the clause itself: "which family is ours."

SYNTAX. ACCUSATIVE. 1.

The accusative is used in the following functions in Old Persian:

1. direct object of a transitive verb:

imām dahạyāum (or ***dahạyāvam***) *vaināmiy* "I see this land."

Sakā tayaiy ***xaudām tigrām*** *baratiy* "the Scythians who wear a pointed hat" (DB 5.22)

Aspacanā vaçabara ***isuvām*** *dārayatiy* "Aspathines the shield-bearer holds the battle-axe(?)." (DNd)

aniya ***aniyam*** *jatiy* "They strike one another." (lit.: "(one) strikes the other")

āyadanā *vikatiy* "He destroys the temples."

θātiy Xšayaạršā xšāyaθiya vašnā Auramazdāhā Dārayavauš ***imam duvarθim visadahạyum*** *akunauš* "King Xerxes announces: 'By the greatness of Ahuramazdā Darius made this gate of all nations.'"

[14] See Lesson 12.

(cf. XPa 11-13)

θātiy Dārayavauš XŠ ima xšaçam ***taya*** *adam dārayāmiy* "King Darius announces: 'This (is) the empire which I hold.'" (DPh 4-5 = DH 3-4)

2. two accusative objects are found with verbs signifying "to create somebody as as stomething, to make sb. sth., to ask sb. for sth., to take sth. from sb., rob sb. of sth., to do sth. to sb., to harm sb.":

Auramazdā ***mām Dārayavaum xšāyaθiyam*** *akunauš hau-****mā draujanam*** *naiy akunauš* "Ahuramazdā made me, Darius, king. He did not make me a liar."

aita *adam* ***yānam*** *jadiyāmiy* ***Auramazdām*** "This I ask Ahuramazdā (as) a favor" (DPd 20-21)

adam ***avam Gaumātam xšaçam*** *adīnam* "I took the (royal) command from that Gaumāta."

aniya ***aniyam miθa*** *akunauš* "They did wrong to one another."

naiy ***škauθim*** *naiy* ***tunuvaⁿtam zūra*** *akunavam* "I did wrong to neither the weak nor the strong" (DB 4.65)

Note the so-called *figura etymologica* (see lesson 13):

avam ʰubaṛtam *abaram* "I treated him well," literally, "I carried him well-carried."

3. to express the goal of motion (not with persons):

avam frāišayam ***Arminam*** "him I sent **to** Armenia,"
but:
abiy Vištāspam *ašiyava* "he went (over) to Hystaspes."

4. to indicate measure: "how much, how many?"

XL ***arašnīš*** *baršnā ... XX* ***arašnīš*** *baršnā* "forty cubits in depth, twenty cubits in depth" (DSf 26-27)

5. as the direct object of agent nouns and in impersonal verbal and nominal constructions, see lesson 6;

6. several pre- and/or postpositions govern the accusative: *aⁿtar* "in(side)," *abiy* "to," *upā* "under (the reign of)," *upariy* "on(to)," *taraʰ* "through, via," *paišiyā* "before, in the presence of," *patiš* "against," *paraʰ* "beyond," *pariy* "about, concerning," *pasā* "after." Examples:

atar imā dahaṛyāva "among these lands"

abiy Vištāspam *ašiyava* "he went (over) to Hystaspes."

upā Aṛtaxšaçām "under Artaxerxes"

Auramazdā ... xraθum utā aruvastam ***upariy Dārayavaum*** *xšāyaθiyam niyasaya* "Ahuramazdā ... bestowed wisdom and physical ability (agility) upon King Darius." (DNb1-5)

paišiyā mām "before me, in my presence"

martiya taya ***patiy martiyam*** *θātiy* "that which a man says against a(nother) man."

patiy duvitīyam "for the second (time)."

hauv ašiyava ***patiš Dādaršim*** "He went against Dādarši."

pariy Gaumātam *tayam magum* "about Gaumāta the Magian."

Dārayavauš ... ***pasā tanūm*** *mām maθištam akunauš* "Darius ... made me greatest after (him)self." (XPf 30-32)

7. the apposition to a noun in the accusative is also in the accusative, as in *mām* ***Dārayavaum*** "me, Darius" in no. 2 above.

SYNTAX. PRESENT TENSE. 1.

The present tense is used as in English.

θātiy *Dārayavauš XŠ ima xšaçam taya adam* ***dārayāmiy*** "King Darius announces: 'This (is) the empire which I hold.'" (DPh 4-5 = DH 3-4)

aita adam yānam ***jadiyāmiy*** *Auramazdām* "This I ask Ahuramazdā (as) a favor" (DPd 20-21)

ima patimaiy aruvastam tayamaiy tanūš ***tāvayatiy*** "And this, too, is my agility of which my body is capable." (DNb 32-34)

martiya taya ***kunautiy*** "What a man does."

Sakā tayaiy xaudām tigrām ***baratiy*** "the Scythians who wear the pointed hat" (DB 5.22)

In addition it is used to indicate a state lasting from the past into the present:

vayam Haxāmanišiyā ***θahąyāmahiy*** *hacā paruviyata āmātā* ***amahąy*** "We are called Achaemenids (because) we are (= have been) distinguished from old." (DB 1.7-8 = DBa 10-12)

IX duvitāparanam vayam xšāyaθiyā ***amahąy*** "We nine (have) always (been) and still are kings (one after the other)." (DB 1.10-11 = DBa 17-18)

Note the formula *θātiy X xšāyaθiya* "Says King X," "(Thus) says King X," with *raising* (*fronting*) of the verb (see more in lesson 18). This is the only example of initial position of the verb in Old Persian.

EXERCISES 4

A–Write out the present forms of √dar and √bar.

B–Transcribe, and translate from Old Persian the following:

1

2

3

4

C–Translate into Old Persian:
1 King Darius announces: “This is the land which I hold.”
2 The Scythians are good archers. They wear pointed hats.
3 This is the Scythian who wears a pointed hat.
4 There are other Scythians, who do not wear hats.
5 The gods who are (= exist) (up)hold this empire which is ours.
6 Our family were Persians; they were not Medes.
7 We ask the king for noble gifts.

VOCABULARY 4

aita: this (neut.)
abi-jāvaya- < √jav: to add (to: + abiy + acc.)
abiy: to, over to, toward (+ acc.)
adīnam (see dīnā- in lesson 6): I took + 2 acc.: sth. from. sb.
akunau- < √kar: made
aniya-: other; aniya- ... aniya-: one ... another
arašni-: a cubit
Armina-: Armenia
aruvasta- neut.: physical ability, agility
a^{n}tar: among, in (+ acc.)
avahạya-rādiy: for this (the following) reason
bara- < √bar: to carry
baršnā (< *barzan-): in height, depth
Dādạrši-: proper name
dāraya- < √dar: to hold, have
duvarθi-: gate, portal
duviti/īyam: a second (time)
fraišaya- < fra + √aiš: to send (+ acc. of place; + abiy + acc. of persons)
frābara < fra + √bar: he gave
hauv: he (nom. sing. masc.)
haya-, taya-: relative pronoun
^{h}u-bạrtam bara-: to treat well
^{h}u-martiya-: with good men, having good men
^{h}uv-asa- = ^{h}uv-aspa-: with good horses, having good horses
isuvā-: battle-axe
jadiya- < √jad: I ask + 2 acc.: sb. for sth.
jan- < √jan: to strike
kunau- < √kar: to do
-maiy enclitic: my (gen.-dat.)
maθišta-: greatest
-mā enclitic: me (acc.)
mām: me (acc.)
miθa^{h}- kunau-: to do wrong to (+ acc.)
nipadiy: after, in pursuit (of) (+ acc.)
niyasaya < ni-saya- < √sā: he bestowed (upon: + upariy + acc.)
paišiyā (+ acc.): before, in the presence of
para^{h}: beyond (+ acc.)
pariy: about, concerning (+ acc.)
pasā: after (+ acc., gen.-dat.)
patiy adverb: also, too, in addition
patiš: against (+ acc.)
šiyāti- fem.: peace, happiness
škauθi- = skauθi-: poor
tanū- fem.: body, self
tara^{h}: through, via (+ acc.)
tāvaya- < √tav: to be able, capable (of)
tunuva^{n}t-: mighty (see lesson 8)
θahạya- < √θah (passive): to be said, be announced (as), be called
θakata-: passed (used in dating formula, see lesson 9)
θātiy < *θahatiy < √θah: he says
upariy: in, on (+ acc.)
upā: under = during the reign (of: + acc.)
vaina- < √vain: to see
vi-kan- < √kan: to destroy
visa-dahạyu-: of all nations
xraθu- (xratu-): wisdom, intelligence
yāna- neut.: boon, favor, gift
zūrah- neut.: crooked deed, wrong(doing) (zūra^{h} kar-: do wrong to, + acc.)

Note: *uvasa-* and *uvaspa-* are the Old Persian and Median forms respectively of this word (see lesson 14).

LESSON 5

SCRIPT. SPECIAL CONVENTIONS. 4.

Final *-ā* ~ *-a*:

Instead of final *-ā* we find only *-a* (no vowel sign) in a few words, notably in the *a*-stem gen.-dat. sing. ending: *-ahạya* ~ *-ahạyā*, always in the dating formula (*Āçiyādiyahạya māhạyā* "in the month of Ā."), occasionally in the "son of" formula (*Nabunaitahạya puça* "the son of Nabonidus"), and occasionally elsewhere.

The word *kā* "who(ever)" is written 𐎠𐎠 <ka-a> in DB but 𐎠𐎡 <ka-ă> in XPh, where the second sign is "a semi-a," i.e., an <a> with only the top horizontal and the middle vertical wedge. This spelling may indicate that the word was *ka* with short *a*, which by the rules of Old Persian should be written only 𐎠 <ka>, which, however, was probably felt to be too small a word.

-ā + enclitics:

Before enclitics, original short *-a* may reappear: *manā* + *cā* > *manacā*; *avahạyā* + *rādiy* > *avahạyarādiy* (see also lesson 12).

<a-i> = *ai*:

An "extra" <a> is twice written in the gen.-dat. (see below) sing. ending *-aiš* <Ca-a-i-ša>, apparently to distinguish it from the nom. ending *-iš* <Ca-i-ša>: <ca-i-ša-pa || a-i-ša> (at line break) Cišpa-aiš; <ca-i-ca-xa-ra-a-i-ša> = *Cicaxraiš*.

SCRIPT. LOGOGRAMS.

When a word is expressed by a logogram but also has an oblique[15] case ending, the case ending is attached to the logogram, as in 𐎧𐎢𐎹𐎠𐎠 *XŠhạyā* = *xšāyaθiyahạyā*, 𐎧𐎢𐎹𐎠𐎧𐎠𐎶 *XŠyānām* = *xšāyaθiyānām*, 𐎣𐎧𐎠𐎶 *DH*$_1$*nām* = *dahạyūnām*.

Note: The Old Persian logograms were not used for DB.

SCRIPT. FINAL CONSONANTS.

Only four consonants (other than *y* and *v*) are allowed at the end of words in the known Old Persian corpus, namely, *m*, *r*, *s*, *š*. There are no examples of two consonants in final position (e.g., *-fš*, *-xš*). Other consonants that were there in older Iranian are not written, and we cannot be sure whether they were pronounced at all.

Final consonants have left a trace in Old Persian, however, as they are reflected in the spelling of final *-a* or *-ā* in the following manner:

—older final *-a* and *-ā* (not followed by a consonant) are *-ā* in Old Persian;

—older final *-aC* (short *a* before a consonant other than *m*) is short *-a* in Old Persian;

—older final *-āC* (long *ā* before a consonant other than *m*) is *-ā* in Old Persian.

Old Persian *-a* therefore represents older *-ah*, *-at*, or *-an*, while Old Persian *-ā* represents older *-a* or *-ā* or *-āC* ($C \neq m$).

SCRIPT. DOUBLE CONSONANTS.

Double consonants are usually simplified in Old Persian, e.g., *ucāram-maiy* "easy for me" is written <u-ca-a-ra-ma-i-ya>, probably *ucāramaiy*; but we also find *hakaram-maiy* "(if) once for me," etc.

[15] A case other than the nominative.

NOUNS. CONSONANT STEMS.

The nom. sing. of *n*-stems, *r*-stems, and *t*-stems ends in *-ā*: *xšaçapāvā* < *xšaçapāvan-* "satrap"; *pitā* < *pitar-* "father," *framātā* < *framātar-* "commander"; *napā* < *napat-* "grandson." Acc. sing. forms include *framātāram*.

NOUNS. THE GENITIVE-DATIVE.

The endings of the OPers. genitive-dative (gen.-dat.) are the Old Iranian genitive forms. No old dative forms have survived. The endings of the declensions we have discussed so far are:

	a-stems masc.-neut.	*ā*-stems masc.	fem.	*i*-stems	*u-stems*	*dahạyau-*
Sing.	*-ahạyā*	*-āha*^{h}, *-āhā*, *-ahā*	*-āyā*^{h}	*-aiš*	*-auš*	*dahạyauš*
Plur.	*-ānām*		*-ānām*	*-*	*-ūnām*	*dahạyūnām*

Examples:

	a-stems	*ā*-stems masc.	fem.	*i*-stems	*u*-stems
Sing.	*xšāyaθiyahạyā*	*Ahuramazdāha*^{h} *[Xšayaạr]šāha*^{h} (XH)	*taumāyā*^{h}	*Cišpaiš*	*Dārayavahauš*
Plur.	*xšāyaθiyānām*		*vispazanānām*		*parūnām*

The gen.-dat. of consonant stems ends in *-a*^{h}, e.g., *θarda*^{h} < *θard-* "year."

In some cons. stems case forms other than the nom. and acc. are formed from a modified stem, for instance *piça*^{h} (< **piθrah* < **pitr-as*) < *pitar-*, where the *a* of the element *-tar-* has been lost. The "opposite" process is seen in acc. *framātāram*, where the *a* of *-tar-* has been lengthened. More about this phenomenon, called "Ablaut," in lesson 10.

NOUNS. DECLENSION OF *A*^{H}*URAMAZDĀ-*.

The masc. *ā*-stem *A*^{h}*uramazdā-* was originally a consonant stem ending in (Indo-Iranian) **h* (a laryngeal, different from Old Persian *h*, which is from Indo-Iranian **s*). The old **h*, which we will write **H*, was lost in both Indic and Iranian, but when followed by a consonant or at the end of the word it lengthened the preceding vowel. It was lost between two vowels, which were then contracted. The forms are:

nom.	**Ahurah mazdaH/-āH*		> *A*^{h}*ura-mazdā*
acc.	**Ahuram mazdaHam*	> **Ahuram mazda'am*	> *A*^{h}*ura-mazdām*
gen.	**Ahurahya mazdaHah*	> **Ahurahya mazda'ah*	> **A*^{h}*ura-mazdā*^{h}
			> *A*^{h}*ura-mazdāha*^{h} or *A*^{h}*ura-mazdāhā*

Because the gen.-dat. became identical with the nominative, the original ending was repeated (> *A*^{h}*ura-mazdāh-ā*^{h}) or the gen.-dat. ending *-a*^{h} of the consonant stems was attached to the original form (> *A*^{h}*ura-mazdāh-a*^{h}). The form *Auramazdahā* is also found.

PRONOUNS. GENITIVE-DATIVE.
The gen.-dat. forms of the 1st and 3rd person personal pronouns are:

	adam "I"	*vayam* "we"	"he, she"	"they"
gen.-dat.	*manā*, *-maiy*	*amāxam*	*-šaiy*	*-šām*

The enclitic gen.-dat. can be attached to conjunctions, adverbs, or nouns, e.g., *dahạyāuš-maiy* "my country."

The forms of the demonstrative and relative pronouns, as well as the pronominal adjectives (not many forms are attested) are:

	iyam, ima-	*iyam, imā-*	*hauv, ava-*	*haya, taya-*	*hama-*
	masc.-neut.	fem.	masc.-neut.	masc.-neut.	fem.
Sing.	-	*ahạyāyāʰ*	*avahạyā*	-	*hamahạyāyāʰ*
Plur.	*imaišām*	-	*avaišām*	*tayaišām*	-

Note the following typically "pronominal" endings:
The fem. gen.-dat. *-ahạyāyāʰ*.
The gen.-dat. plur. masc.-neut. *-aišām*.

SYNTAX. GENITIVE-DATIVE.
The functions of the OPers. gen.-dat. incorporate the functions of the OIran. gen. and dat.

Genitive functions.

1. The first main function of the genitive is "adnominal," that is, to modify or add information about a noun. The main adnominal function is

a. possessive genitive and variants thereof ("the man's house, the man's son"); note especially the use of the gen.-dat. + "to be" which corresponds to Eng. "to have": "mine is a son" = "I have a son":

mayuxa kāsakaina ***Dārayavahauš XŠhạyā*** *viθiyā kạrta* "(This is) a glass doorknob made in the house of king Darius." (DPi)

adam Dārayavauš xšāyaθiya vazạrka ... ***Vištāspahạyā*** *puça* ***Ạršāmahạyā*** *napā Haxāmanišiya θātiy Dārayavauš xšāyaθiya* ***manā*** *pitā Vištāspa* ***Vištāspahạyā*** *pitā Ạršāma* ***Aršāmahạyā*** *pitā Ariyāramna* ***Ariyāramnahạyā*** *pitā Cišpiš* ***Cišpaiš*** *pitā Haxāmaniša* "I am Darius, great king, ... son of Hystaspes, grandson of Arsames, an Achaemenid. King Darius announces: 'My father was Hystaspes. Hystaspes' father was Arsames. Arsames' father was Ariaramnes. Ariaramnes' father was Teispes. Teispes' father was Achaemenes.'"(DBa 1-8)

Dārayavahauš *puçā aniyaiciy āhatā* (= *āha*) lit. "for Darius there were other sons, too," that is, "Darius had other sons, too." (XPf 28-29)

b. subjective genitive:

There seem to be no examples in OPers. of the subjective genitive, as in English ***man's*** *love of nature* < *man loves nature*.

c. objective genitive ("a commander of many" < "he commands many [dir. obj.]").

adam Dārayavauš xšāyaθiya vazạrka xšāyaθiya xšāyaθiyānām xšāyaθiya ***dahạyūnām vispazanānām*** "I am the great King Darius, king of kings, king of lands of all kinds." (DNa 8-11)

adam Dārayavauš xšāyaθiya vazạrka xšāyaθiya xšāyaθiyānām xšāyaθiya ***dahạyūnām paruzanānām*** "I am the great King Darius, king of kings, king of lands of many kinds." (DE 11-16)

adam Ahuramazdā Dārayavaum xšāyaθiyam akunavam aivam ***parūnām*** *xšāyaθiyam aivam* ***parūnām*** *framātāram* "I Ahuramazdā made Darius king: one king over many, one commander of many." (cf. DE 1-11)

2. The second main function of the genitive is "partitive," which survives in OPers. in

a. expressions such as "king of kings," "greatest of gods," "one among many":

adam Dārayavauš xšāyaθiya vazạrka xšāyaθiya ***xšāyaθiyānām*** "I am Darius, great king, king of kings"

θātiy Dārayavauš xšāyaθiya VIII manā ***taumāyā*** *tayaiy paruvam xšāyaθiyā āha adam navama* "King Darius announces: 'Eight of my family were kings before. I am the ninth.'" (DB 1.8-10)

haruvahạyāyā *[BUyā] martiyam ...* "(Ahuramazdā chose me as his) man [among all men] of = in the whole earth" (DSf 16-17)

b. expressions of "time within which" (how long did it take?).

ima taya adam akunavam vašnā Auramazdāha ***hamahạyāyā θarda*** "This which I did—by the greatness of Ahuramazdā—in one and the same year ..." (DB 4.3-5)

3. The gen.(-dat.) is governed by several pre- and postpositions (*anuv* "according to," *nipadiy* "in pursuit of," *pasā* (also with acc.) "after," *rādiy* "from, on account of" (with passive, see lesson 11). Note especially *avahạya-rādiy* "for this (= the following) reason."

anuv *hakạrtahạyā "according to (his) achievement." (XPl 18)

pasāva Vivāna ... ****nipadišaiy***[16] *ašiyava* "Then Vivāna went in pursuit of him." (DB 3.73-74)

kāra Pārsa ***pasā manā*** *ašiyava Mādam* "The Persian army went after me to Media." (DB 3.32-33)

4. The gen.-dat. is governed by certain verbs, among them verbs meaning "to rule":

*θātiy Dārayavauš xšāyaθiya vašnā Auramazdāhā imā dahạyāva tayā adam agạrbāyam ... adam****šām patiyaxšayaiy*** "King Darius announces: 'By the greatness of Ahuramazdā—these countries which I seized ...—I ruled over them" (DNa 15-19)

[16] The word is covered by the scaffolding in the CII photo: [illegible] na-i-pa-di-[• • • • i]-ya: In a photo taken by Korean Television, I can make out [illegible] na-i-pa-di-ša-[i-ya • • i]-ya: .

Dative functions.

4. The main function of the dative is to express the "indirect object." Indirect objects are found with transitive verbs, most often accompanying a direct object:

iyam dahạyāuš Pārsa tayām ***manā*** *Auramazdā frābara hayā naibā uvaspā umartiyā* "This (is) the land Persia, which Ahuramazdā gave me, which (is) good, has good horses, and has good men." (DPd 6-9)

*hau****maiy*** *ima xšaçam frābara taya vazạrkam taya uvasam umartiyam* "He (=Ahuramazdā) gave me this empire, which (is) large, which has good horses, (and) which has good men." (DSf 10-12)

5. The dative is used to express the person or thing for whose benefit or to whose disadvantage something happened (*dativus commodi* or *incommodi*). This dative is typically found with intransitive verbs.

imā dahạyāva tayā ***manā*** **patiyāiša* "These (are) the lands which came to me." (DB 1.13)

6. Appositions to words in the gen.-dat. are in the gen.-dat.

mayuxa kāsakaina Dārayavahauš ***XŠhạyā*** *viθiyā kạrta* "(This is) a glass doorknob made in the house of Darius, the king." (DPi)

vašnā Auramazdāhā manacā ***Dārayavahauš xšāyaθiyahạyā*** "by the greatness of Auramazdā and me, King Darius" (DPd 9-11)

VERBS. THE MIDDLE VOICE.

Old Persian has preserved the middle voice. The endings of thematic verbs in the present singular are (*maniya-* "think," *yada-* "sacrifice"):

Sing.		
1	*-aiy*	*maniyaiy*
3	*-ataiy*	*yadataiy*

SYNTAX. THE MIDDLE VOICE.

Verbs can have active and/or middle forms. Some verbs have only active forms, some only middle forms, and some both active and middle forms. Only in the third group does the middle have a special function.

The functions of the middle are inherited from Indo-Iranian (and Indo-European). There are two:

1. it expresses the passive or
2. it describes the action as being performed in the interest of the subject (do something for oneself).

Intransitive verbs usually have only active or only middle forms, while transitive verbs can take both active and middle forms. If they do, then most often the distinction between the two forms is "active ~ passive," more rarely the middle denotes that the action as being performed in the interest of the subject.

Examples:

1. Middle verbs without an active counterpart:

θātiy Dārayavauš xšāyaθiya Auramazdāha ragam ***[v]ạrdiyaiy*** *yaθā ima hašiyam naiy duruxtam adam akuna[vam hama]hạyāyā θarda* "King Darius announces: 'I *swear by Ahuramazdā that this is true, not something said as a lie, (that) I did (it) in one and the same year.'" (DB 4.43-45)

adakaiy fratara ***maniyaiy*** *afuvāyāa yadiy vaināmiy hamiçiyam yaθā yadiy naiy vaināmiy* "When I see

something rebellious, then I feel myself farther beyond fear than when I do not see (it).” (DNb 38-40)

a. *afuvāyā* instr.-abl., see lesson 9. — Darius is saying that he likes a challenge.

*martiya haya ... Auramazdām **yadataiy** ąrtācā bąrzmaniy*[a] *hauv utā jīva šiyāta bavatiy utā mąrta ąrtāvā bavatiy* “The man who ... sacrifices to Ahuramazdā according to Order in the *height,[17] he both becomes happy (while) alive and becomes “a follower of Order” (when) dead.’ (XPh 51-56)

a. *ąrtā* instr.-abl., see lesson 9; *bąrzmaniy* loc., see lesson 7.

2. Passive:

*ima frašam taya **vainataiy*** “this wonderful (matter) which is seen.”

3. Action performed in the interest of the subject, cf.:

*xšaçam **gąrbāyataiy*** “He seizes the command (for himself).”
vs.
*avam **gąrbāyatiy*** “He seizes [active] him.”

EXERCISES 5

A–Transcribe and translate from Old Persian the following:

B–Translate into Old Persian:

1 In our house there is a window sill of glass. There is much good work to be seen.
2 Darius, son of Hystaspes, was a great king. Darius’s family were kings from old. They are called Achaemenids.
3 Ahuramazdā made Darius a great commander. He was the king of both the Persians and the Medes. He was their commander.
4 By the greatness of the king, I am the commander of both the horsemen and the archers.
5 Darius sacrifices to Ahuramazdā. Ahuramazdā gave us a great empire with good men.
6 This window sill, which is seen in our house, is the work of the Assyrians.

[17] See Skjærvø, 1999, pp. 41-43.

VOCABULARY 5

adakaiy: then, at that time
afuvā-: fear
aiva-: one
anuv: according to (+ gen.-dat.)
ardastāna- masc.: window sill
ạrtācā (< ạrtā hacā): according to the (cosmic) Order
ạrtāvā (nom. < ạrtāvan-): supporting and acting according to the (cosmic) Order
Āçiyādiya-: month name (Nov.-Dec.)
bava- < √bav: to become
bạrzmaniy (loc. sing. of bạrzman-): in the height, in the highest
Cišpi-: Teispes
dadā- < √dā: to give
framātar-: commander
fraša-: excellent, wonderful
gạrbāya- < √garb/grab: to seize
hakaram: once
hama-: one and the same (with pronominal fem. gen.-dat. *hamahạyāyā*)
haⁿkạrta-: sth. achieved, achievement
haruva- (pronominal inflection): entire, whole
Haxāmaniša-: Achaemenes
ʰucāra-: easy
jīva-: alive
kạrta-, pp. of √kar-: done, made; (as noun, neut.) work
manā: me, my, mine (gen.-dat.)
maniya- mid.: to think
mạrta-: dead
Nabunaita-: Nabonidus
napat-: grandson
paruvam: of old, before
pati-xšaya- < √xšā mid.: to rule over (+ gen.-dat.)
pitar-: father
ragam *vạrdiya- mid.: to swear
rādiy: from, by, on account of
-šaiy: his, her, its (gen.-dat.)
-šām: them, their (gen.-dat.)
vispa-zana-: of all kinds
viθiyā (loc. sing. of viθ-): in the house
*vạrdiya- [very uncertain], see ragam *vạrdiya-
yada- < √yad mid.: to sacrifice to (+ acc.)
yadiy: if, when
yaθā: as, when, than
θard- (or θarad-) fem.: year
VIII = *aštā: eight

LESSON 6

PHONOLOGY. VOWEL PHONEMES.

By the method of comparative Indo-Iranian linguistics we may posit two successive phonological stages for Old Persian:

Early stage			Late stage		
	a	ā		a	ā
i	ai	āi	i	ē	āi
ī			ī		
u	au	āu	u	ō	āu
ū			ū		
r̥					

The phonemic opposition of /-a/ ~ /-ā/ in final position, leads one to expect a parallel opposition of /-i/ ~ /-ī/ and /-u/ ~ /-ū/. There is no concrete evidence for such an opposition however, as it is not expressed in the Old Persian writing system. As a matter of fact, final /-i/, /-ī/, /-iya/ and /-u/, /-ū/, /-uva/ are all written <-i-ya>, <-u-va>!

It is also not impossible that final short *-a* became a reduced vowel or was lost, that is <Ca> = /Cə/ or /C/, and that final *-ā* was written for a final vowel of irrelevant length, that is, <Ca-a> = /Că/.

In interior position there is every reason to assume that the inherited quantitative oppositions /i/ ~ /ī/ and /u/ ~ /ū/ were maintained, as they were still phonemic in Middle Persian.[18] The spelling <u-va> for *ū* is never found with historically short *u* and may have been devised to distinguish between long and short *u* and *ū*.

NOUNS. NEUTER *N*-STEMS.

The nom.-acc. sing. of the neuter *n*-stem *cašman-* "eye" (Av. *cašman-*) is found in the phrase *utāšaiy I cašma avajam* "and I gouged out one eye of his."

The *n*-stem *tauman-* "strength, power" appears to have nom.-acc. *taumā* in *anuv taumā (avanā)-šaiy* (XPl 28) "according to his powers/power,"[19] with the nom.-acc. plur. *taumani°* in expression *anuv taumani-šaiy* (DNb 25-26).

The *n*-stem *nāman-* is found only in the "naming phrase," where *nāma*/*nāmā* "name" agrees with the noun named (see below).

NOUNS. THE LOCATIVE.

The locative singular of *a*-stems ends in *-aiy*, e.g., *Pārsaiy* "**in** Persia," that of consonant stems in *-iyā* (*viθiyā* "in the house"). More on this case in the next lesson.

PRONOUNS. PERSONAL PRONOUNS. SECOND PERSON.

Only singular forms of the second-person personal pronoun "you" are attested:

	1st person	2nd person
nom.	*adam*	*tuvam* (*tuva*)
acc.	*mām*, *-mā*	*θuvām*
gen.-dat.	*-maiy*	*-taiy*

The form *tuva* is uncertain. As it is followed by *ka/kā* "whoever": *tuva ka/kā* "you who(ever)," it is possible that we should read *tuvaŋ kā/ka* < **tuvam kā/ka* with simple assimilation of the final *-m* to the

[18] Cf. MP. *did* "again" vs. *bīm* "fear," *but* "idol" vs. *būd* "was."

[19] Mayrhofer and Schmitt prefer dual.

following *k*-. Note also that it matches the *apara* for *aparam* which follows it in the text, so it may be a simple misspelling. It is quite unlikely that it should be read *tūv* = Av. *tū*, which is the Old Avestan *enclitic* form of *tuuəm* = OPers. *tuvam*.

VERBS. THE IMPERFECT.

The imperfect is characterized by the "augment," an *a*- that is prefixed to the stem. If the verb has a preverb, the augment comes between the preverb and the stem. The augment contracts with a preceding or following *a* or *ā*. Examples:

a + C- > aC-	*a-bara-*	*> abara-*
a + a- > ā-	*a-ah-*	*> āha-*
a + ā-/ā-a- > ā-	*a-ā-i-/ā-a-i-* (?)	*> āy-*
-a + a + C- > -āC-	*ava-a-jan-*	*> avājan-*
-a + ai + C > -āiC-	*fra-aišaya-*	*> frāišaya-*
-ā + a + C > -āC	*parā-a-bar-*	*> parābar-*
-i + a + Ca- > -iyaC-	*vi-a-taraya-*	*> viyataraya-*
-i + a + ā- > -iyā-	*pati-a-ābar-*	*> patiyābar-*

Irregularities include *a-pariyāy-* < *a-pari-a-ay-* with an additional augment before the prefix; *ham-ā-taxša-* (in DB 4.92 *hamā[t]axšatā*) beside *ham-a-taxša-*.

The present stem *hạšta-*, *hišta-* "stand" has imperfect stem *aišta-*, with loss of the *h*.

As we see, initial *ā*- in the imperfect can be from both *a* + *a*- and *a* + *ā*-. In cases such as *āiš* and *āya^{n}tā* "he/they came" it is therefore impossible to determine on the basis of the form whether they are from *ay*- or *āy*- (< *ā-ay*-).

Note also that *ǎnaya* "he led (to)" can be *a-naya* or < *a-ānaya*, cf. Middle Persian *nay*- "to lead (away)" but *ānay*- "to lead (to)," and *ǎbariya* can be *a-bariya* or < *a-ābariya*, cf. *patiy-ābara* < *patiy-ā-bar*- and Middle Persian *bar*- "to bring/take (away)" but *āwar*- "to bring/take (to)."

The sequence *-iya*- was contracted to *-ī*- in later Old Persian, *abiyajāvayam* "I added" > *abījāvayam*.

The imperfect is formed with so-called secondary endings, which mainly differ from the primary endings of the present tense in not having a final *-iy*. The endings are (no 2nd-person forms are attested):

	athematic	thematic	athematic	thematic
Active Sing.				
1	*-am*	*-am*	*āham, avājanam, akunavam*	*ašiyavam*
3	*Ø, -š*	*-a*	*āha, āiš, adadā, avāja^{n}, viyaka^{n}, akunauš*	*abava, aθaha, adurujiya*
Plur.				
1	*-mā*	*-āmā*	*aku$^{(m)}$mā* (< *aku^{n}mā*)	*viyatarayāmā*
3	*-a^{n}*	*-a^{n}, -ah(a^{n}), -aš(a^{n})*	*āha^{n}; a-pariyāya^{n}, avājana^{n}, akunava^{n}, akunavaš(a^{n})*	*ašiyava^{n}, abaraha^{n}, adurujiyaš(a^{n})*
Middle Sing.				
1	-	*-aiy*		*ayadaiy, amaniyaiy*
3	*-tā*	*-atā*	*aku^{n}tā, patiyajatā*	*udapatatā, frāmāyatā*
Plur				
3	*-a^{n}tā*	*-a^{n}tā*	*āha^{n}tā, āya^{n}tā, akunava^{n}tā*	*agauba^{n}tā*

When the stem ended in a consonant, as in *kan*-, *jan*-, the entire final consonant cluster was lost: **ajant* > *aja^{n}*, **viyakant* > *viyaka^{n}*.

The 3rd plural is written *-an* once (*abaran* XPh 17).

Note the irregular changes in the imperfect of √kar: *akunau*-, *akunava*-, *aku^{n}*-.

The imperfect *āhaᵗ* "he was" is for the original **ā(s)* < **a-as-t*, on the pattern of the thematic verbs; note the morphological (grammatical) "proportion":

abaraⁿ : *abaraᵗ* = *āhaⁿ* : X ⇒ X = *āhaᵗ*

The middle form *āhaⁿtā* "they were" does not seem to differ in meaning from *āhaⁿ*.

The endings of 2nd and 3rd person singular active were originally *-h/-š* and *-t*. Both *-h* and *-t* were lost in Old Persian, leaving only the 2nd singular *-š* as a distinct ending. As the 2nd and 3rd person singular were identical in both the thematic and several of the athematic declensions the ending *-š* was also introduced into the 3rd singular and finally also into the 3rd plural *akunavaša* (DSf), from which it spread further to *adurujiyaša*. A similar form is *abaraha*ⁿ (DNa 19-20), which seems to have been formed by analogy to *akunavašaⁿ*. The "proportions" here are (see Kuryłowicz, *Inflectional Categories*, p. 157; Allegri-Panaino, 1995):

2nd *abara* : 3rd *abara* = 2nd **akunauš* : 3rd X ⇒ X = *akunauš*
sing. *abara* : plur. *abara* = sing. *akunauš* : X ⇒ X = **akunauš*, for which *akunavaš(aⁿ)*;
sing. *akunauš* : plur. *akunavaš(aⁿ)* = sing. *abara* : X ⇒ X = *abarah(aⁿ)*.

Note that we do not know how these 3rd plur. forms were actually pronounced, and the above explanations are hypothetical.

Note also that these proportions make sense only on the assumption that the "unwritten" final consonants were *not* pronounced!

SYNTAX. NOMINATIVE. 2.

The nominative naming phrase.

This lesson contains examples of the so-called parenthetical naming construction. Names of persons and places in narrative passages are introduced by a parenthetical phrase in the nominative. The phrase agrees in gender (as if an open compound) with the noun it qualifies:

name + *nāma* (masc.) or *nāmā* (fem.) + "man, town, land":

The syntactical function of the naming phrase is usually made clear by a *resumptive* pronoun or adverb:

*[**Dādaršiš nāma Arminiya** manā **badaka**] **avam** adam frāišayam Arminam* "An Armenian (his) name Dādaršiš, my loyal subject—him I sent to Armenia," (DB 2.29-30) = "I sent an Armenian called Dādaršiš ..."

*[**Kāpišakāniš nāmā didā**] **avadā** hamaranam akunava* "A fortress (its) name Kāpišakāni—there they fought the battle." (DB 3.60-61) = They fought the battle at a fortress called Kāpišakāni."

Without resumptive:

*pasāva adam frāišayam [**Dādaršiš nāma Pārsa** manā **badaka** Bāxtrīyā **xšaçapāvā**] abiy avam* "Then I sent a Persian called Dādaršiš, my loyal subject (and) satrap of/in Bactria, against him." (DB 3.12-14)

Note: The genitives that occur in these sentences (*manā*, *Bāxtrīyā*) are subordinated to the nouns in nominative, i.e, they can be removed without affecting the constructions.

The entire naming phrase (in the nominative!) may be governed by a preposition:

*hacā [**Pirāva nāma rauta**]* "from the river Nile" (DZc9)

The nominative with verbs of "consideration."

When we say "I consider myself great, I call myself great" in Old Persian the predicate noun/adjective is in the nominative:

***fratara** maniyaiy* "I consider myself superior" (DNb 38)

*Naditabaira haya **Nabukudracara** agaubatā* "Nidintu-Bēl, who called himself Nebuchadrezzar" (after DB 1.84)

SYNTAX. ACCUSATIVE. 2.

Note the following uses of the accusative:

1. with √draug "to lie (to sb.)" (also with gen.-dat.):

***kāram** avaθā adurujiya* "he lied to (deceived) the people thus," (DB 1.78)—beside ***kārahạyā** avaθā adurujiya* (DB 1.38-39), cf. ***kārahạyā** avaθā aθaha* "he spoke to the people thus." (DB 1.75)

2. with the impersonal verb *vạrnava-* in the meaning "to believe":[20]

***mām/θuvām** naiy vạrnavataiy* "I/you do not believe"

3. with an agent noun in *-tar-* where we would expect a genitive:

*Auramazdā **θuvām** dauštā* "Ahuramazdā likes/favors you" (lit. "a liker unto you")

4. with *kāma ah-* "to wish":

***mām** kāma āha* "I wished" (lit. "the wish was unto me")

5. with *zūra kar-* "to do sth. crooked to, to wrong"

*naiy **škauθim** naiy **tunuva^{n}tam** zūra akunavam* "I did nothing crooked to (I did not wrong) either a poor man or a rich man"

SYNTAX. IMPERFECT.

The function of the Old Persian imperfect corresponds to that of the Indo-Iranian imperfect and aorist (indicative), that is, it is a narrative tense indicating actions and events in the past taking place along a one-dimensional time axis. Thus it is used to state successive actions and events, but also actions and events anterior to other actions and events in the past. It corresponds to the English imperfect and (narrative) pluperfect.

*adam Dārayavauš xšāyaθiya vazạrka xšāyaθiya xšāyaθiyānām xšāyaθiya dahạyūnām Vištāspahạyā puça Haxāmanišiya haya imam tacaram **akunauš*** "I (am) Darius, the great king, king of kings, king of lands, son of Hystaspes, an Achaemenid, who made this palace." (DPa)

[20] See Thordarson, 1992, p. 179.

iyam Gaumāta haya maguš ***adurujiya*** *avaθā* ***aθaha*** *adam Bardiya amiy haya Kurauš puça adam xšāyaθiya amiy* "This (picture represents) Gaumāta the magian. He lied (and) said thus: 'I am Smerdis, who is the son of Cyrus. I am king.'" (DBb)

iyam Āçina ***adurujiya*** *avaθā* ***aθaha*** *adam xšāyaθiya amiy* "This (picture is) Āçina. He lied (and) said thus: 'I am king.'" (DBc)

imaiy kāram ***adurujiyaša*** "These lied to the army." (DB 4.34-35)

yaθā Kabūjiya Mudrāyam ***ašiyava*** *pasāva kāra arīka* ***abava*** "When Cambyses had gone to Egypt, then the people/army sided with the Evil One." (DB 1.33)

θātiy Dārayavauš xšāyaθiya ... yaθā paruvamciy avaθā adam ***akunavam*** *āyadanā tayā Gaumāta haya maguš* ***viyaka*** "King Darius announces: 'Just as (they were) before, thus I made the temples that Gaumāta the magian had ruined.'" (DB 1.61-64)

kāra haya Naditabairahạyā Tigrām ***adāraya*** *avadā* ***aištatā*** "The army that belonged to Nidintu-Bēl held the Tigris. There it (they) stood." (DB 1.85)

Note: the middle of *stā* "stand" is used to indicate "being in a position," as opposed to "taking up a position," which is epressed by the active in Avestan.

θātiy Dārayavauš xšāyaθiya Auramazdāmaiy ima xšaçam ***frābara*** *Auramazdāmaiy upastām* ***abara*** *yātā ima xšaçam* ***hamadārayaiy*** "King Darius announces: 'Ahuramazdā gave me this empire. Ahuramazdā bore me aid until I had consolidated this empire.'" (DB 1.24-26)

θātiy Dārayavauš xšāyaθiya aita xšaçam taya Gaumāta haya maguš ***adīnā*** *Kabūjiyam aita xšaçam hacā paruviyata amāxam taumāyā* ***āha*** *pasāva Gaumāta haya maguš* ***adīnā*** *Kabūjiyam utā Pārsam utā Mādam utā aniyā dahạyāva hauv* ***āyasatā*** *uvāipašiyam* ***akutā*** *hauv xšāyaθiya* ***abava*** "King Darius announces: 'This empire which Gaumāta the magian had robbed Cambyses of, this empire belonged to our family from old. Then Gaumāta the magian robbed Cambyses of both Persia and Media and the other lands. He appropriated them. He made them his own. He became king.'" (DB 1.43-48)

SYNTAX. MIDDLE VOICE. 2.

In the last sentence above note the use of the middle to express action in one's own interest: *uvāipašiyam* ***akutā*** "he made his own." Other examples:

imā dahạyāva tayā adam ***agạrbāyam*** "These (are) the countries which I seized." (DNa 16-17)

cf.

avaθā xšaçam ***agạrbāyatā*** "Thus he took the command for himself." (DB 1.42-43)

Ạrtavardiya nāma Pārsa manā badaka avamšām maθištam ***akunavam*** "A Persian called Artavardiya, my bondsman, him I made their chief." (DB 3.30-32)

cf.

I martiya Frāda nāma Mārgava avam maθištam ***akunavatā*** "A certain man called Frāda, a Margian, him they made their (own) chief." (DB 3.12)

The middle as passive:

Fravartiš agạrbiya ***ānayatā*** *abiy mām* "Phraortes was seized (and) led to me." (DB 2.70-78)

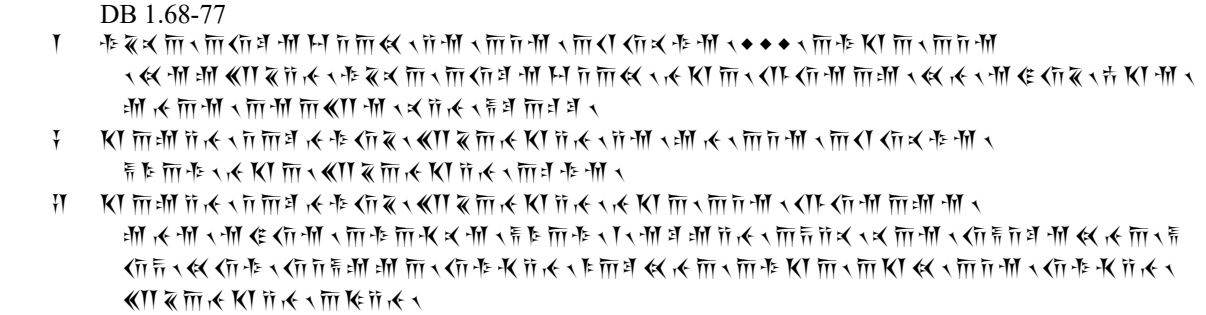
cf.

Ciçataxmam agạrbāya ***ānaya*** *abiy mām* "He seized Ciçantaxma (and) led (him) to me. (DB 2.78-91)

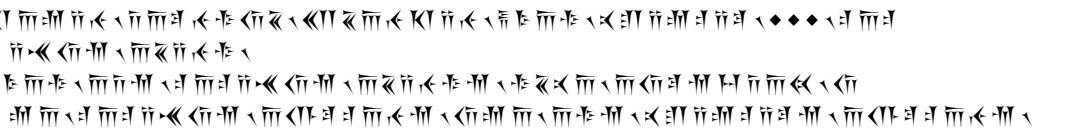
EXERCISES 6

A–Transliterate, transcribe, and translate from Old Persian the following:

DB 1.68-77



DB 2.1-4



DB 3.28-36

DB 4.2-7

XPg 1-7

XPm

B–Translate into Old Persian:

There was a man in Elam called Aršaka. That Aršaka had a son called Dātuvahya. He lied to the son saying: “I am not your father.” The son became very angry. He went to Babylon. There he worked hard until he became king. After he became king he sent an army to Elam. The commander of the army, a Mede named Marduniya, killed that man who had lied to (his) son. After the army had fought the battle in Media it went to Armenia. There they fought a battle at a fortress called Uyamā.

TEXTS. DARIUS'S GENEALOGY.

DBa[21]

adam Dārayavauš xšāyaθiya vazṛka xšāyaθiya xšāyaθiyānām xšāyaθiya Pārsaiy xšāyaθiya dahaγūnām Vištāspahạyā puça Ạršāmahạyā napā Haxāmanišiya θātiy Dārayavauš xšāyaθiya manā pitā Vištāspa Vištāspahạyā pitā Ạršāma Aršāmahạyā pitā Ariyāramna Ariyāramnahạyā pitā Cišpiš Cišpaiš pitā Haxāmaniša θātiy Dārayavauš xšāyaθiya avahạyarādiy vayam Haxāmanišiyā θahạyāmahạy hacā paruviyata āmātā amahạy hacā paruviyata hayā amāxam taumā xšāyaθiyā āha θātiy Dārayavauš xšāyaθiya VIII manā taumāyā tayaiy paruvam xšāyaθiyā āha adam navama IX duvitāparanam vayam xšāyaθiyā amahạy

According to Darius eight of his family had been kings before, he himself being the ninth. We see that one person in this family tree has to be excluded from the list of kings to bring the total down to eight.

We also possess a record of the genealogy of Cyrus (II) the Great, namely the famous Cyrus cylinder written in Akkadian. Here Cyrus proclaims himself as:

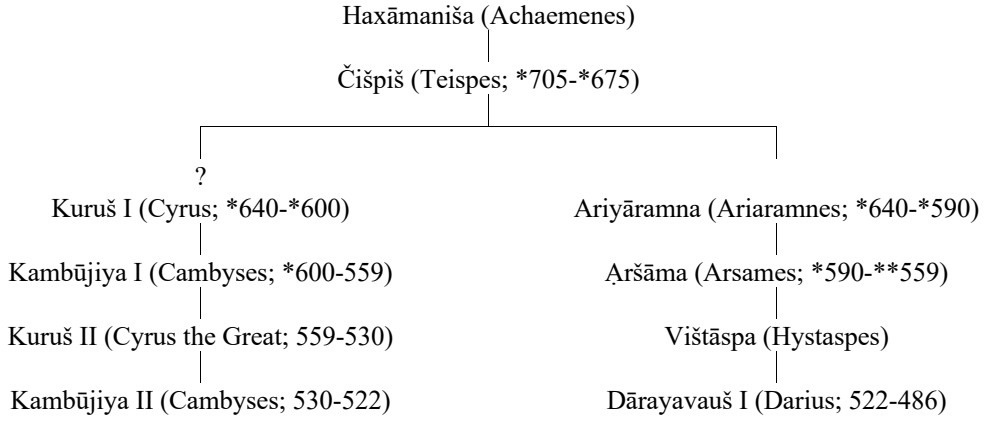
"I, Cyrus (Kuraš), king of the world, the great king, the powerful king, the king of Babylon, the king of Sumer and Akkad, the king of the four rims of the world,
son of Cambyses (Kambuziya), the great king, king of Anshan,
grandson of of Cyrus (Kuraš), the great king, king of Anshan,
descendant of Teispes (Šišpiš), the great king, king of Anshan."

In another source, namely Herodotus, we are told that Hystaspes (Vištāspa) was only satrap in Persis, not king. It would therefore seem that Hystaspes is the odd man out in the Achaemenid royal genealogy.

The main problem with Darius's claim is that his direct ancestors must have ruled at the same time as the kings of the direct line of Cyrus, and there is no historical evidence for two, contemporary, lines of rulers in Persia. Our sources are very fragmentary, however, so this problem may one day find a solution.

To understand the purpose of the genealogy given by Darius we must keep in mind that Darius was not a direct descendant of Cyrus and needed to justify his legitimacy to the throne. It was therefore absolutely necessary for him to document that Cyrus and he had common royal ancestors, which would entitle him to the throne. It is quite likely, therefore, that either Cyrus or Darius, or both, were, if not lying, at least stretching the truth to suit their own purposes.

The genealogy of the Achaemenids may be reconstructed as follows (* indicates conjectural dates):



[21] Note that the inscription DBa contains a resumé of the beginning of DB.

VOCABULARY 6

aʰrīka- : siding with the Evil One (probably from **ahriya-* < **ahra* as in Avestan Aŋra Maniiu “the Evil Spirit”; Kent).
Aṛtavardiya-: proper name; one of Darius's generals
ava-jan- < √jan: to kill
avadā: there
avaθā: thus, in that manner
ā-ay-/i- < √ay: to come
Āçina-: proper name
ā-yasa- < √yam mid.: to appropriate, assume command of
Bardiya-: Smerdis
Bābiruviya-: Babylonian
cašman- neut.: eye
-ciy: too, just
dąršam: strongly, vigorously, very
dauštar- + acc. + √ah: to be pleased with
Dātuvahya-: proper name
didā-: fortress
dīnā- (or dinā-) < √dī: to take (sth.) away from (sb.) , rob sb. of sth. (+ acc. + acc.)
durujiya- < √draug: to (tell a) lie, deceive
fra-māya- mid., pp. framātam < √mā: to order
gauba- < √gaub mid.: to call oneself
Gaumāta-: proper name
hacāma: from me
ham-dāraya- mid.: to consolidate(?)
ham-taxša- < √taxš mid.: to work hard
haruva- (pronominal inflection): entire, every
ʰišta- < √stā (mid.): to stand
ʰuvāipašiya-: own
ʰŪvjaiy, loc. of Ūvja-: in Elam
ʰŪvjiya-: an Elamite
jaⁿtar-: crusher, striker
Kaᵐbūjiya-: Cambyses (king of Persia)
kāma-: wish
Kāpišakāni-: name of a fortress
Kuru-: Cyrus
magu-: magian
manauvi-: angry, hot-tempered(?), vengeful (Schmitt, 1987)
Mudrāya-: Egypt
Nabukudracara-: Nebuchadrezzar
Nadiⁿtabaira-: Nidintu-Bēl
nāman- neut.: name
parā-rasa < √ras: to arrive (in: + acc.)
pasāva: afterward; pasāva yaθā “after”
patiy-avahąya- mid.: to implore somebody for help, to pray to (+ acc.)
Pirāva-: the Nile
rautaʰ (nom.-acc. sing. of rautah- neut.): river
Raxā-: name of a town in Persia
-šiš: them
šiyava- < √šiyav: to go
tacara-: palace
tauman-: power, capacity
Tigrā-: Tigris
θaha- < √θah: to say, speak
ud-pata- < √pat: to rise up (in rebellion)
Upadarma-: proper name
upastā-: assistance, aid; + bar-: “to bear aid”
Uyamā-: name of a town
Vahąyazdāta-: proper name
vardana- neut.: town
vąrnava- < √var (impersonal): to believe (see grammar)
vi-taraya- < √tar: to cross over
yaθā: so that
yātā: until

LESSON 7

PHONOLOGY. DIPHTHONGS.

The OIran. diphthongs *ai* and *au* (both before consonants and vowels) were still intact in Avestan, but were monophthongized to *ē* and *ō* in Old Persian sometime during the Achaemenid period. Internal evidence for the assumption that *ai* and *au* were still diphthongs when the syllabary was made is the fact that special signs for *e* and *o* were not needed.

The Akkadian and Elamite transcriptions, as well as the Greek ones, show little if any trace of diphthongs, compare:

Old Persian	Elamite	Akkadian	Greek
<da-a-ra-ya-va-u-ša> = *Dārayavaʰuš*	da-ri-ya-ma-u-iš	da-a-ri-ya-muš	Dareîos
<xa-ša-ya-a-ra-ša-na-> = *Xšaya-ąršan-*	ik-še-ir-ša	hi-ši-'-ar-šá, etc.	Xerxēs
<ha-u-ma-va-ra-ga-> = *haumavarga-*	u-mu-mar-ka	ú-mu-ur-ga-'	Amúrgioi
<va-ha-ya-za-da-a-ta-> = *Vahąyazdāta-*	mi-iš-da-a-ad-da	ú-miz-da-a-tú	

PHONOLOGY. ANAPTYCTIC VOWELS.

Consonant groups before or after *u* were sometimes "eased" through insertion of another *u*. Such inserted vowels are called anaptyctic (*svarabhakti* in Sanskrit, a word meaning "sound-divider").

The following instances are found in Old Persian: *dru-* > *duru-* in *duruva-* "healthy, whole," Av. *druua-*, Skt *dhruvá*; *duruxta-* "lied," Av. °*druxta-*, Skt. *drugdha*; *Suguda-*, beside *Sugda-*, Av. *Suγδa-* and *Suxδa-*.

PHONOLOGY. CONTRACTION.

Contraction is seen in a few instances: *a(h)a* > *ā* in <a-ha-ya> = *āhąy* < **ahahi*; *iya* > *ī* in <ni-i-ša-a-da-ya-ma> = *nīšādayam* (XPh), beside <na-i-ya-ša-a-da-ya-ma> (Darius) = *niyašādayam*; also OIran. *-ya-* > OPers. *iya* > *ī*, e.g., Skt *maryaká-*, OPers. **mariyaka-* > *marīka-*, Av. *mairiia-*, OInd. *marya-*.

NOUNS. *I/Ī-* AND *U/Ū-*DECLENSIONS.

Feminine nouns such as *Harauvatī-* and *tanū-* are historically long *ī-* and *ū*-stems (cf. Skt. *Sarasvatī-* and *tanū-*), which were originally declined differently from short *i-* and *u*-stems. In Old Persian, however, it appears that the differences between the short and long *i/ī-* and *u/ū*-declensions were disappearing and a redistribution of forms was taking place. Thus the nom. sing. of the *ī*-stems ends in both *-īy* and *-iš/īš*,[22] and feminine *i-* and *ī*-stems both have the ending of the *ī*-stems in the gen.-dat. and other oblique cases in the singular. Originally there were two different *ī*-declensions. In one, the gen. sing. ended in *-yāh*, which would give OPers. *-iyāʰ*, in the other in *-iyah*. It is possible, however, that the forms had been remade in analogy with the *ā*-declension, where the gen. sing. was *-āyāh*, with long vowel before *-yāh*:

nom. *-ā* : *-īy* = gen. *-āyāh* : X ⇒ X = *-īyāh*.

It cannot be determined from the spelling whether the endings had short or long *i/ī*. If *māhąyā* "of the month" is a fem. *ī*-stem, as is probable, the fact that the vowel was not written after the *h* may provide an indication that it was short (but there are no other words with *hī*).

[22] Recently, R. Schmitt proposed that the forms in *-īy* should be read as *-iya* and be the nom. sing. of the adjective: *uvārazmiya* "the Choresmian."

The attested forms are:

	i-stems	*ī*-stems	*u*-stems			*ū*-stems	*dahạyau-*
	masc.	fem.	masc.	fem.	neut.	fem.	
Sing.							
nom.	*-iš*	*-iš/-īš*, *-īy*	*-uš*		*-uv*	*-ūš* (*-uš*?)	*dahạyāuš*
acc.	*-im*	*-im/-īm*	*-um*			*-ūm* (*-um*?)	*dahạyāum, dahạyāvam*
gen.-dat.	*-aiš*	*-iyā/-īyā*	*-auš*				*dahạyauš*
Plur.							
nom.		*-iya*					*dahạyāva*
acc.	*-īš*(?)	*-īš*(?)					*dahạyāva*
gen.-dat.			*-ūnām*	*-ūnām*			*dahạyūnām*

Note that *parūnām* is fem. in DPe 4 *dahạyūnām tayaišām parūnām*.

Examples:

Ariyāramnahạyā pitā ***Cišpiš Cišpaiš*** *pitā Haxāmaniša* “Ariaramnes’ father was Teispes. Teispes’ father was Achaemenes.” (DBa 7-8)

Uvārazmīy Bāxtrīš (DB 1.16) = ***Bāxtrīš*** *...* ***Uvārazmīš*** “Chorasmia, Bactria” (DNa 23-24)

Kabūjiya nāma ***Kurauš*** *puça* “(Somebody) called Cambyses, son of Cyrus.” (DB 1.28)

ima patimaiy aruvastam tayamaiy ***tanūš*** *tāvayatiy* “And this, too, is my agility, (that) of which my body is capable.” (DNb 32-34)

Dārayavauš haya manā pitā pasā ***tanūm*** *mām maθištam akunauš* “Darius, who (was) my father, made *me* greatest after (him)self.” (XPf 30-32)

In Indo-Iranian the feminine of a few *a*-stem adjectives was declined according to the *ī*-declension. In Old Persian the only example is *aθa^{n}gaina-* “(made) of stone,” fem. *aθa^{n}gainī-*, of which the only form attested is the nom. plur. *aθa^{n}gainiya*.

imā stūnā ***aθagainiya*** “These columns are of stone.”

The acc. plur. is found twice:

abicarīš *gaiθāmcā* “the *pasture lands and the livestock” (DB 1.64-65) < *a/ābicari/ī-* otherwise unknown;

XL ***arašnīš*** *baršnā ... XX* ***arašnīš*** *baršnā* “forty cubits in depth, twenty cubits in depth” (DSf 26-27) < *arašni-*, cf. Skt. *aratní-* (masc.).

NOUNS. MONOSYLLABIC DIPHTHONG STEMS.

There are no examples of monosyllabic diphthong stems in Old Persian, but the adjective *nāviya-*, which seems to mean “(so) deep (that it must be crossed by ships),” is probably derived from **nau-* “ship,” whose nom.-acc. plur. **nāva* is restored—rightly or wrongly—in DZc.

NOUNS. THE LOCATIVE.

The OPers. locative is descended from the Indo-Iranian locative and shows the same forms as Avestan.

The original locative ending of the *a*-, *ā*-, and consonant-stems was **-i* in the sing., OPers. *-iy*, and **-hu* or **-šu* in the plur., to both of which a final *-ā* was frequently added.

The locative singular ending of the *u*-stems was *-au*, to which a final *-ā* could be added. The resulting ending *-au-ā* was written *-auvā* or *-avā*.

The forms are:

	a-stems	*ā*-stems	*u*-stems	*ī*-stems
Sing.	*Mādaiy*, *dastay-ā*	*Aθurāyā*	*Bābirauv*; *gāθav-ā, dahayauv-ā*	*Bāxtrīyā*
Plur.	*Mādaišuv-ā*	*maškāuv-ā*	*dahayušuv-ā*	

PRONOUNS. THE LOCATIVE.

The only locative forms found are the fem. sing. *ahayāyā* and the fem. plur. *aniyāuvā*.

SYNTAX. THE LOCATIVE.

The locative is used:

1. to express place where or where(in)to, to be translated as “in(to),” “on(to),” etc., with inanimate objects, and “among” with people;

*iyam Fravartiš adurujiya avaθā aθaha adam Xšaθrita amiy Uvaxšatarahayā taumāyā adam xšāyaθiya amiy **Mādaiy*** “This (picture is) Phraortes. He lied thus (and) said: ‘I am Xšaθrita of the family of Cyaxares. I am king in Media.’” (DBe)

*Izalā nāmā dahayāuš **Aθurāyā** avadā hamaranam akunava* “They did battle in a land in Assyria called Izalā.” (DB 2.53-54)

*iyam Naditabaira adurujiya avaθā aθaha adam Nabukudracara amiy haya Nabunaitahayā puça adam xšāyaθiya amiy **Bābirauv*** “This (picture is) Nidintu-Bel. He lied thus (and) said: ‘I am Nebuchadrezzar, son of Nabonidus. I am king in Babylon.’” (DBd)

*pasāva avam Naditabairam adam **Bābirauv** avājanam* “Then I slew that Nidintu-Bēl in Babylon.” (DB 2.4-5)

*iyam Frāda adurujiya avaθā aθaha adam xšāyaθiya amiy **Margauv*** “This (picture is) Frāda. He lied thus: ‘I am king in Margiana.’” (DBj)

*adam kāram **gāθavā** avāstāyam Pārsamcā Mādamcā utā aniyā dahayāva* “I settled the people/army in (its) place, both Persia and Media and the other lands.” (DB 1.66-67)

*kāra haya Naditabairahayā Tigrām adāraya ... nāviyā āha pasāva adam kāram **maškāuvā** avākanam aniyam ušabārim akunavam aniyahayā asam frānayam* “The army that belonged to Nidintu-Bel was by the Tigris. It was deep (with water). Then I loaded the army onto inflated hides. Another (part of the army) I mounted on camels, another (still) I brought a horse for.” (DB 1.85-87)

*pasāva kāra arīka abava [utā] drauga **dahayauvā** vasiy abava utā **Pārsaiy** utā **Mādaiy** utā **aniyāuvā dahayušuvā*** “Then the army sided with the Evil One, and the Lie became much (rampant) in the land, both in Persia and in Media and in the other lands.” (DB 1.34-35)

*haya **Mādaišuvā** maθišta āha hauv adakaiy naiy avadā āha* “The one who was greatest among the

Medes was not there then." (DB 2.23-24)

2. In the expressions ***dastayā*** *kar-* "to deliver into the hand(s of),"[23] and ***uzmayā****patiy kar-* "to impale(?)."

3. Appositions to words in the loc. are in the loc. (no examples?).

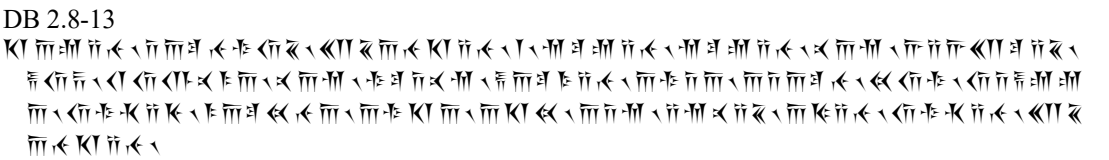
EXERCISES 7

A–Transliterate, transcribe, and translate from Old Persian the following:

DB 1.68-69

DB 1.77-79

DB 2.8-13



XSd

B–Translate into Old Persian:

Greatest among the Babylonians was Nebuchadrezzar. He was king in Babylon. Cyrus was king in Persia, Media, and Babylonia. He was the greatest of kings, he was the foremost among Persians. Cyrus went to Babylon. They fought a battle there. He took the command from their king. The men who were the king's followers, those he seized. (The one) who was the greatest of them, him he killed. Afterward his empire was safe.

One land was Hyrcania. For that reason it was called Hyrcania (that) wolves lived there who had killed Persian men in great numbers.

TEXTS. DARIUS'S EMPIRE.

DB 1.12-17, 24-26

θātiy Dārayavauš xšāyaθiya imā dahąyāva tayā manā [pat]iyāiša vašnā Auramazdāha adamšām xšāyaθiya āham Pārsa Ūvja Bābiruš Aθurā Arabāya Mudrāya tayaiy drayahąyā Sparda Yauna Māda Armina Katpatuka Parθava Zraka Haraiva Uvārazmiya Bāxtriš Suguda Gadāra Saka

[23] Cf. Khotanese *dīšta yan-* "to put into the hands (of)."

Θataguš Harauvatiš Maka fraharavam dahạyāva XXIII ...
θātiy Dārayavauš xšāyaθiya Auramazdāmaiy ima xšaçam frābara Auramazdāmaiy upastām abara yātā ima xšaçam hamadārayaiy
DB 2.5-8
θātiy Dārayavauš xšāyaθiya yātā adam Bābirauv āham imā dahạyāva tayā hacāma hamiçiyā abava Pārsa Ūvja Māda Aθ[urā Mudrāya Par]θava Marguš Θataguš Saka

Some of the provinces Darius inherited at his accession had been part of the Median empire. Most of them, however, had been added to the empire by Cyrus the Great, who had conducted campaigns in the west in Anatolia and in the far northeast, where he met his fate. Cambyses II added Egypt and the regions to the west and south of Egypt to the empire.

When Darius assumed command, rebellions started in several provinces, but these were all quelled, and the empire was stabilized, as told in the Bisotun (Behistun) inscription. After this, Darius was ready to start adding to the empire himself. His first campaign was probably to the east, where he added India, that is, parts of modern Punjab and Sind, to the existing provinces in modern Afghanistan and Pakistan. He then turned to the west, where, after having crossed the Bosporus by a bridge of ships, he campaigned up through northern Thrace and even across the Danube and into the steppes beyond.

Shortly after the turn of the century, some of the conquered Ionian Greeks in western Asia Minor began objecting to heavy taxation and military service and revolted (the Ionian Revolt, 499-494 B.C.). The revolt was ruthlessly put down, and in 494/3 Darius appointed Mardonius, son of Gobryas, general. Mardonius marched to the Hellespont and crossed the sea on Ionian ships. The net result of the campaign was the extension of Persian command as far south as Mt. Olympus. Persian expansion was finally halted, however, at least for a while, in 490, when the Persians were defeated at the battle of Marathon.

Persian control over Thrace remained, even after the defeat, and the Persians did not give up their plans to conquer the rest of Greece. Darius died soon after (486 B.C.).

VOCABULARY 7

abicari-: *pasture
Ainaira-: proper name
ap- fem.: water
Arabāya-: Arabia
ava-kan- < √kan: load onto
ava-stāya- < √stā: to place
ašnaiy: near(?)
Bāxtri/ī- fem.: Bactria
-cā: and; -cā ... -cā: both ... and
Ci^{n}caxri-: proper name
dasta-: hand
dāraya- (+ place): stay near, dwell (in/at)
drauga-: the Lie; the cosmic deception, which deceives mankind about Ahuramazdā and the King's laws
drayahạyā, loc. of drayah- neut.: sea
duruva-: healthy, whole, safe
fraharavam: clockwise(?)
fra-naya- < √nay: to bring forth
fratama-: foremost
Fravarti-: Phraortes
Frāda-: proper name
gaiθā-: herd, livestock
Ga^{n}dāra-: Gandhara
gāθu-: place, throne
Hara^{h}uvati/ī-: Arachosia
Haraiva-: Areia, Herat
^{h}Uvārazṃ-: Chorasmia
Imani-: proper name
Izalā-: place name
Katpatuka-: Cappadocia
Kuganakā-: place name
Margu-: Margiana
Martiya-: proper name
maškā- (Aram. lw.): inflated hide (used for ferrying)
nāviya-: deep (so as to require ships, or similar, to cross; cf. Sogdian *nāyuk* "deep")
parā-bara- < √bar: to carry away
paruvamciy: just (like) before
pasā: after (+ acc.)
-patiy: too
patiy-ay- < √ay: to come to
Sparda-: Sardis
stūnā-: column
Suguda-: Sogdiana
-šim: him
tanŭ- fem.: body, self
tạrsa- < √tars: to fear (+ hacā + inst.-abl.)
Θatagu-: Sattagydia
uša-bāri-: camel-borne, riding on a camel
uzmayāpatiy kar-: to impale (perhaps "put to the test")
*vạrka-: wolf
Vạrkāna-: Hyrcania, Gurgān
Xšaθrita-: proper name
Yauna-: Ionian, Greek; Ionia
Zra^{n}ka-: Drangiana

LESSON 8

PHONOLOGY. THE / R̥ / PHONEME.

The "vocalic" ("syllabic," "sonantic") *r̥*, different from the combination *a* + *r*, is expected from a historical point of view, both from comparison with Avestan and Old Indic and because of the different developments of *r̥* and *ar* in Middle Persian (see lesson 2). The two are rendered differently also in the Elamite transcriptions, while no distinction is made in the Akkadian transcriptions, compare:

OPers. / ar /	Elamite *ar*	Akkadian *ar*
<a-ra-i-ya-a-ra-ma-na-> = *Ariyāramna-*	**har**-ri-ya-ra-um-na	**ar**-ya-ra-am-na-'
<fa-ra-va-ra-ta-i-> = *Fravarti-*	pir-ru-**mar**-ti-iš	**pa-ar**-ú-mar-ti-iš
<vi-i-da-fa-ra-na-ha-> = *Vindafarnah-*	mi-in-da-**par**-na	ú-mi-in-ta-**pa-ar**-na-'

OPers. / r̥ /	Elamite *ir*	Akkadian *ar*
<a-ra-ša-a-ma-> = *Aršāma-*	**ir**-ša-um-ma	**ar**-šá-am-ma-'
<a-ra-ta-xa-ša-ça-> = *Artaxšaça-*	**ir**-tak-ša-aš-ša	**ar**-tak-šat-su
<a-ra-ta-va-ra-da-i-ya-> = *Artavardiya-*	**ir-**du-mar-ti-ya	**ar**-ta-mar-zi-ya
<ba-ra-di-i-ya-> = *Bardiya-*	**Bir**-ti-ya	**bar**-zi-ya
<da-a-da-ra-ša-i-> = *Dādarši-*	da-**tir**-ši-iš	da-**da-ar**-šú
<vi-i-da-ra-na-> = *Vidarna-*	mi-**tir/tar**-na	ú-mi-**da-ar**-na-'
<xa-ša-ya-a-ra-ša-na-> = *Xšaya-aršan-*	ik-še-**ir**-šá	hi-ši-'-**ar**-šá, etc.

In order to determine whether we should read *ar*, *ar̥*, or *ra*, we must consult the related languages. The correspondences are as follows:

Indo-Iranian	Old Indic	Avestan	Old Persian	Middle Persian
**ar*	*ar*	*ar*	*ar*	*ar*, *ār*
**r̥*	*r̥*	*ərə*	*ar̥*	*ir/er*, *ur*
**r̥̄* (< **r̥H-C*)	*īr*, *ūr*	*arə*	*ar*	*ar*
**r̥HV*	*ir*, *ur*	*ar*	*ar*	*ar*

Examples:

martiya	*maṣ̌ia*	*martiya*	*mard*
kr̥ta	*kərəta*	*kar̥ta*	*kird/kerd*
mr̥ta	*mərəta*	*mar̥ta*	*murd*
dīrgha	*darəγa*	*darga*	**darg* > *dagr* (> *dēr*)
hiraṇya	*zarainiia-*	*daraniya*	*zarr*

In a few cases the evidence is inconclusive, for instance, *vi-marda-* (cf. Pers. *māl-* < **mard-*) is related to OInd. *mr̥j-*, Av. *mərəz-*.

WORD FORMATION. COMPOUNDS.

Adjectival compounds (= compounds that are adjectives) consisting of adjective + noun indicating possession are frequent in Old Persian, for instance *tigra-xauda-* "he who has a pointed hat" and *Ariya-ciça-* "whose stock is Aryan." Such compounds are called *bahuvrīhi*s, a Sanskrit word literally meaning "he who has much (*bahu*) rice (*vrīhi*)." Adjectives with the prefix *hu-* + noun, e.g., *ʰuv-asa-* and *ʰu-martiya-* "he who has good horses, men" can also be *bahuvrīhi*s.

The compounds *hamarana-kara-* and *asa-bāra-* are of a different kind. Here a kind of case relationship must be assumed between the two elements, such as, "he who does battle (accusative)" and "he who is carried or rides on a horse (instrumental)." Such compounds are called *tatpuruṣa*s, literally "(the one who is) his (genitive) man."

Note that the prefix *ʰu-* takes on different forms according to the following sound: before a consonant it is written *u-*, before a vowel *uv-*. A following *h-*, which is from Indo-Iranian **s-*, becomes *š-* by the "ruki" rule (see lesson 2 on the nom. sing.), but the *h-* is restored by analogy with the simple noun, and *-šh-* is written: **hu-* + *hamaranakara-* > **hu-šamaranakara-* > *ʰuš-hamaranakara-*. This new prefix *ʰuš-* rhymes with its opposite, *duš-* "bad," found in *duškṛarta-* "evil deed" and *dušiyāra-* "bad season, famine."

NOUNS. CONSONANT STEMS.

The most common consonant stems are the *r-*, *n-*, and *h*-stems. The *r*-stems include the family terms (*pitar-*) and agent nouns (*framātar-*). The *n-* and *h*-stems include some important neuter nouns (*nāman-*, *cašman-*, *manah-*). Few forms—only singular—are attested in Old Persian:

	r-stem	*n*-stems		*h*-stems	
		masc.	neut.	masc.	neut.
nom.	*pitā, brātā*			*Aspacanāʰ, tauvīyāʰ*	*drayaʰ, manaš-cā*
acc.	*framātāram*	*asmānam*	*cašma*	*nāham*	
gen.-dat.	*piçaʰ*				
loc.			*bṛarzmaniy*		*drayahṛayā*, *manahṛayā*

Notes:

On the sandhi form *manaš-cā* < **manas-ča* see lesson 12).

The gen.-dat. *piçaʰ* is from **piθrah* with *ç* < **θr* (see lesson 13).

The gender of *bṛarzmaniy* is not known for certain.

The old *h*-stem *māh-* "moon, month" appears to have been transferred to the *ī*-declension: gen.-dat. sing. *māhṛayāʰ* (see above).

Other consonant stems (only sing. forms attested):

	t-stem	*d*-stem	*θ*-stem	*p*-stems	*van*-stem	*nt*-stem
nom.	*napāʰ*				*xšaçapāvā*	*tunuvā*
acc.		*θardam*				*tunuvaⁿtam*
gen.-dat.		*θardaʰ*		*xšapaʰ*		(*tunuvaⁿtahṛayā*: thematized)
loc.			*viθiyā*	*apiyā*		

Examples:

n-stems:

*baga vazṛarka Auramazdā haya avam **asmānam** adadā* "a great god is Ahuramazdā, who set in its place yonder sky" (after DSe)

*Auramazdām yadataiy ṛartācā **bṛarzmaniy*** "he sacrifices to Ahuramazdā 'according to the Order in the height'" (XPh 53-54)

nt-stems:

***tunuvā** skauθim miθa naiy kunautiy* "the strong does not harm the weak" [POS]

*naiy škauθim naiy **tunuvatam** zūra akunavam* "I did wrong to neither the weak nor the strong" (DB 4.65)

n- or *nt*-stems:

*Dādṛaršiš nāma Pārsa manā badaka Bāxtriyā **xšaçapāvā*** "a Persian, my subject, by name Dādṛarši, satrap in/of Bactria" (DB 3.13-14)

h-stems:

*pasāvašaiy adam **nāham** frājanam* "Then I cut off his nose." (after DB 2.73-74)

*aitamaiy aruvastam upariy **manašcā** ušīcā* “This is my agility in both thought and understanding.” (DNb 31-32)
*yadiy abiy **draya** avārasam* “when I came down to the sea” (DB 5.23-24)
*tayaiy **drayahạyā*** “those (peoples) that (are) in/by the sea” (DB 1.15)

r-stems:
*Kabūjiyahạyā **brāt[ā** Bardi]ya nāma āha **hamātā hamapitā** Kabūjiyahạyā* “Cambyses’s brother was called Smerdis. He had the same mother and father as Cambyses.” (DB 1.26-32)
*avam **framātāram** hamiçiyam avāja* “He killed that rebellious commander.” (after DB)
*manā **piça** puçā aniyaiy āha* “My father had other sons.” (after XPf 28-29)

viθ- “house”:
*mām Auramazdā pātuv utāmaiy **viθam*** “Let Ahuramazdā protect me and my house!” (DH 7-8)
*mayuxa kāsakaina Dārayavahauš XŠhạyā **viθiyā** kạrta* “(This is) a glass doorknob made in the house of king Darius.” (DPi)

ap- “water”
The word for “water,” *āp-*/*ap-*, has the regular forms loc. sing. *apiyā* and inst.-abl. plur. *abiš* (< *ap-biš*, see lesson 9), but the nom. sing. appears to have been transferred to the *ī*-declension (*āpi-šim*/*āpī-šim* or *āpiš-šim*), for good reason, as the original nominative would probably have become **ā* (< *āf-š*) in Old Persian.

*aniya **api[y]ā** [ā]hạ[ya]tā **āpi/īšim** parābara* “Another was thrown into the water. The water carried him away.” (DB 1.95-96)

NOUNS. THE VOCATIVE.
Only vocative forms of *a*-stems are found. The ending is *-ā*, e.g., *martiyā*.

VERBS. THE IMPERATIVE.
The imperative in Indo-Iranian (and Indo-European) had a special set of endings. The simplest form was that of the 2nd sing., which in thematic conjugations was identical with the stem. The endings are:

	athematic	thematic	athematic	thematic
Active Sing.				
2	*-diy*	*-ā*	*jadiy, paraidiy, pādiy*	*paribarā, pạrsā*
3	*-tuv*	*-atuv*	**astuv, pātuv, dadātuv, kunautuv*	*baratuv*
Plur.				
2	*-tā*	-	*paraitā, jatā*	-
3	*-^{n}tuv*	-	*pā^{n}tuv*	-
Middle Sing.				
2	*-šuvā*	*-a^{h}uvā*	*ku^{n}šuvā*	*patipaya^{h}uvā*
3	-	*-atām*	-	*vạrnavatām*

The verb *šiyava-* has no imperative “go!” in the inscriptions. Instead *paraidiy* and *paraitā* are used.
The form **astuv* is attested only in an Elamite inscription as *aš-du*.

SYNTAX. VOCATIVE AND IMPERATIVE.

In Old Persian, the vocative is used when addressing somebody directly. The verb of the sentence is then often an imperative or a form of similar function. This restriction of the usage is due to the nature of the text. Another common context of the vocative is in questions.

The imperative is used principally in positive commands. Negative commands or wishes are expressed with the injunctive and the optative (see later).

The 3rd person imperative may be translated as "may he do!," "let him do!"

martiyā *dargam* ***jīvā*** "O man, live long!"

xšāyaθiyā *ima xšaçam utā* ***dārayā*** *utā* ***pādiy*** "O king, both keep this land and protect (it)!"

avaθāšaiy aθaham ***paraidiy*** *avam kāram* ***jadiy*** *haya manā naiy gaubataiy* "Thus I said to him: 'Go forth! Crush that army which does not call itself mine!'" (DB 3.14-15)

marīkā *dąršam azd[ā]* ***kušu[vā*** *ciyā]karam ahąy* "O young man, mark well what kind you are!" (DNb 50-51)

xšāyaθiya kārahąyā aθaha avam framātāram hamiçiyam ***avajatā*** "The king said to the army: 'Kill that rebellious commander!'"

avaθāšām aθaham ***paraitā*** *avam kāram tayam Mādam* ***jatā*** *haya manā naiy gaubataiy* "Thus I said to them: 'Go forth! Crush that army, the Median one, which does not call itself mine!'" (DB 2.20-21)

avataiy Auramazdā ucāram ***kunautuv*** *... avataiy Auramazdā* ***nikatuv*** "May Ahuramazdā make that easy for you! Let Ahuramazdā destroy that for you!" (DB 4.76, 79-80)

θātiy Dārayavauš xšāyaθiya manā Auramazdā upastām ***baratuv*** *... utā imām dahąyāum Auramazdā* ***pātuv*** *... aita adam yānam jadiyāmiy Auramazdām ... aitamaiy yānam Auramazdā* ***dadātuv*** "King Darius announces: 'Let Ahuramazdā bring me help! ... And let Ahuramazdā protect this land! ... This favor I ask Ahuramazdā for. Let Ahuramazdā grant me this favor!'" (DPd 12-16, 20-24)

ima ***vąrnavatām*** *θuvām taya hašiyam* "Believe this, which is true!"

The following lacunary passages appear to contain imperatives negated with *mā*:

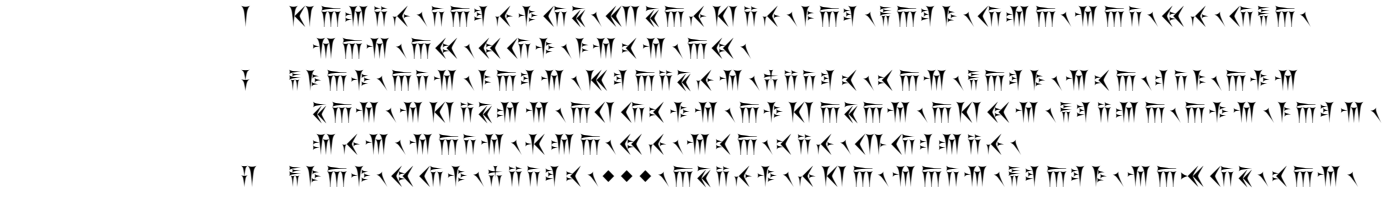
[...]diy mā raxθatuv [...] (DNb 59-60)

mā yātum mā kayādā vi[-]ītu[v] "Let neither a sorcerer nor an *astrologer *destroy (it)." (A^{2}Sa; see lesson 19)

EXERCISES 8

A–Transliterate, transcribe, and translate from Old Persian the following:

DB 2.18-29



DB 3.10-15

DSk

B–Translate into Old Persian:

The satrap of Bactria rose up and said: “I am king in Bactria, Choresmia, Arachosia, and Sattagydia.” He made these countries his own, Bactria, Choresmia, Arachosia, and Sattagydia. When it became known to Darius that the satrap had become rebellious, then he went to Areia. There they fought a battle. Darius killed that man who did not call himself his satrap.

Dātuvahya went to Babylon. In Babylon, the Lie was great (rampant) and the Babylonians were evil. When Dātuvahya arrived in Babylon he went to the temple of the (local) gods. He asked the gods of the Babylonians: This favor I ask of the gods! Send me an army! Let it go (forth) to Elam, and let it strike that Aršaka who does not call himself my father! The gods bore him aid. By the greatness of the gods, that army killed Aršaka. Dātuvahya stayed in (his) house until the army killed Aršaka. The entire army which was in Elam, (it) waited for Dātuvahya there. Then he went to Elam, and the Elamites made him their greatest king.

TEXTS. THE STORY OF CAMBYSES. 1. CAMBYSES KILLS SMERDIS AND GOES TO EGYPT.

DB 1.26-35

θātiy Dārayavauš xšāyaθiya ... Kabūjiya nāma Kurauš puça amāxam taumāyā h[auv] paruvam idā xšāyaθiya āha

avahạyā Kabūjiyahạyā brāt[ā Bardi]ya nāma āha hamātā hamapitā Kabūjiyahạyā

pasāva Kab[ūjiya a]vam Bardiyam avāja yaθā Kabūjiya Bardiyam avāja kārahạy[ā naiy] azdā abava taya Bardiya avajata

pasāva Kabūjiya Mudrāyam [ašiya]va yaθā Kabūjiya Mudrāyam ašiyava pasāva kāra arīka abava [utā] drauga dahạyauvā vasiy abava utā Pārsaiy utā Mādaiy utā aniyāuvā dahạyušuvā

The reign of Cyrus’s son and successor, Cambyses (II), is known chiefly from Herodotus’s (book 2) account, and many points about it therefore remain unclear. He was Cyrus’s son by Cassandane, daughter of Pharnaspes, he was made crown prince by his father, and for a short while he was king of Babylon. His main claim to fame is the fact that he expanded the already considerable empire of his father to the west. Four years after his accession, he conquered Egypt and brought the regions to the west and south of Egypt under Persian control. According to Darius’s account (above), Cambyses had secretly killed his brother Bardiya (Herodotus calls him Smerdis) before he went to Egypt.

VOCABULARY 8

asman-: heaven
ava-jata-: killed
ava-rasa-: to come down to
azdā √bav-: become known (+ taya "that")
azdā √kar-: to make known (+ taya "that")
brātar-: brother
ciyākaram: of what sort
daiva-: (foreign) god
daivadāna- neut.: place of worship of (foreign) gods
darga-: long
dargam adv.: for a long time
dušķarta-: something badly done, evil deed
fra-jan-: to cut off
hamapitar-: having the same father (as + gen.-dat.)
hamātar-: having the same mother (as + gen.-dat.)
idā: here
jīva- < √jīv: to live
kamnam: too few, just a few, insufficient
Ka^{m}pada-: name of land
kayāda- (for kayada-?): *astrologer(?) (Av. *kaiiaδa-*)
manah- neut.: mind, thought
marīka-: young man
mānaya-, mānaiya- < √man: to await, wait for
Mārgava-: Margian
Māru-: name of town
ni-kan-: to destroy
nāh-: nose
para-i- < √ay: go (forth)
paṛsa- < √pars/fraθ: to ask, punish
pā- < √pā: to protect
rasa- < √ras: to arrive
raxθa-: ?
taya: that (conjunction)
tauvi/īyah-: stronger, mightier
ušī (nom.-acc. dual): consciousness, intelligence
Vidaṛna-: proper name
xšaçapāvan-: satrap
yātu-: sorcerer

LESSON 9

PHONOLOGY. CONSONANT PHONEMES.

The Old Persian consonant phonemes are the following:

p	t	k	c [tš]	r	v (w)	s	š	ç	h
b	d	g	j [dž]	l	y (y)	z	(ž?)		
f	θ	x							
m	n								

The phonemes /w/ and /y/ are here written /v/ and /y/ for convenience. In the Old Persian writing system we always have <uv> and <iy> after consonants and sometimes after the vowel *a*: <Cuv> and <Ciy> = /Cv/ and /Cy/, and <av>, <auv> and <ay>, <aiy> = /av/ and /ay/. In view of these spellings there may have been no phonemic oppositions /av/ ~ /auv/ or /ay/ ~ /aiy/ before vowel.

The only new phoneme in Old Persian from an Old Iranian point of view is /ç/. The exact nature of the phoneme /ç/ as well as its phonetic realization is uncertain, and it is unclear how it fits into the phonological system. Historically it is derived from earlier *θr* or, rarely, *sr*, and in Middle Persian it coincided with regular *s*, e.g., *puça-*, Av. *puθra-*, MPers. *pus*. The sound is transcribed as *š* in Elamite and *t-s* or *s-s* in Akkadian in the name of Artaxerxes: *Ạrtaxšaça-*, Elam. *ir-tak-ša-aš-ša*, Akk. *ar-tak-šat-su*/*-as-su*,[24] cf. Aram. *'rtḥššš*, Gk. *Artakséssēs*. Its phonemic and phonetic values may also have changed during the Achaemenid period, as the name is spelled *Ardaxcašca* in a late inscription from the reign of Artaxerxes III (?).

The assumption of a phoneme /ž/ is based mainly on historical considerations. There is no separate sign for [ž] in the OPers. syllabary. The only example of the phoneme is *nijāyam*, presumably /nižāyam/ < **niž-āyam* < **niš-āyam*. It may be simpler to assign [ž] to the phoneme /j/ and assume that it was pronounced [dž] as written. Alternatively, OPers. <j> was actually pronounced [ž], and there may have been no phoneme /j/.

Note also that in Avestan the prefix *duš-* becomes *duž-* before vowel, e.g., *dužiiāra-*, so it is possible that OPers. *dušiyāra-* contains an unmarked [ž].

The phonetic realization of /č/ also appears to have changed throughout the Achaemenid period. Under Artaxerxes II we find the spellings *haša*, *[usta]canā-*, and *Xšayārca-* beside *hacā*, *ustašanā-*, and *Xšayārša-*, which seem to point to a merger of [č] and [š]. Alternately, the *š* is written for *ž* (see the remark on *dušiyāra-* above).

There is finally some vacillation between *t* and *d*: *dacara-* (DSd) beside *tacara-* and *Ardaxcašca* (just quoted).

NOUNS. THE INSTRUMENTAL-ABLATIVE.

The endings of the OPers. instrumental-ablative are inherited from Old Iranian instrumental and ablative forms. The forms are:

	a-stems	*ā*-stems	*u*-stems	*ū*-stems
Sing.	*draugā*	*hainãyā*	*Bābirauš, Bābirauv*	*Ufrātuvā*
Plur.	*bagaibiš*	-	-	-

[24] See Stolper, 1999.

	n-stems	*h*-stems	*θ*-stems	*p*-stems
Sing.	*baršnā*, *vašnā*	*manahā*	*viθā°*	-
Plur.	-	*rauca^{h}biš*	*viθbiš*	*abiš*

In Old Persian, the Indo-Iranian endings of the instr. and abl. sing. of *a*-stems became identical: *-ā* and *-āt* both > *-ā*. The plural ending *-(ai)biš* was originally instrumental. The two endings of the *u*-stems are both originally abl.: *-auš* is the old genitive-ablative ending, while *-auv* is probably the same as Av. *-aoṯ*, in which the *-š* of the old genitive-ablative ending has been replaced with the *-ṯ* of the *a*-stems (Av. *-aṯ*).

Note that *baršnā* and *vašnā* are probably inst.-abl. of stems in *-zan-*, zero grade *-šn-*: *barzan-*/*baršn-* and *vazan-*/*vašn-*. The nom.-acc. of **vazan-* may have been **vazar*, from which *vazarka-* was derived. This kind of declension is called the heteroclitic *r/n*-declension. Examples from other languages include Latin *femur* "thigh," gen. *feminis*, English *water* as opposed to Norwegian-Swedish *vatn*, and Greek *húdōr* "water," gen. *húdatos* < **hudn̥-t-os*.

PRONOUNS. THE INSTRUMENTAL-ABLATIVE.

The pronominal masc.-neut. inst.-abl. ending is *-anā*, as in *anā* (< *ima-*), *avanā*, *tayanā*, *aniyanā*.

The instr.-abl. enclitic pronouns are 1st sing. *-ma* and 3rd sing. *-šim*.

Pronouns. The far-deictic pronouns *hauv* and *ava-*.

The complete attested singular and plural (dual see lesson 10) paradigm of the far-deictic demonstrative pronoun is:

	masc.	fem.	neut.
Sing.			
nom.	*hauv*	*hauv*	*ava, avaš-ciy*
acc.	*avam*	*avām*	=
instr.-abl.	*avanā*	-	*avanā*
gen.-dat.	*avahạyā*	-	*avahạya°*
Plur.			
nom.-acc.	*avaiy*	**avā*	*avā*
gen.-dat.	*avaišām*	-	-

PRONOUNS. PERSONAL PRONOUNS. THE ENCLITIC 3RD SING.

The enclitic pronominal stem *di-* is specifically Iranian (Av. and OPers.). It probably developed through wrong division of combinations such as **ād-im* "then ... him," etc. > **ā-dim*.

The enclitic pronouns in *š-* are originally sandhi forms of the pronominal stem *ha-*/*hi-*, which by "ruki" became *ša-*/*ši-*. In Avestan the original distribution is still found, but in Old Persian the stem *ša-*/*ši-* has been generalized to all positions.

Enclitic pronouns were originally (e.g., in Old Iranian) attached to the first word of the sentence, but in Old Persian there is some relaxation of this rule.

The complete attested paradigm is:

	masc.	fem.	neut.
Sing.			
acc.	*-šim*, *-dim*	*-šim*, *-dim*	*-šim*
instr.-abl.	*-šim*		
gen.-dat.	*-šaiy*		*-šaiy*
Plur.			
acc.	*-šiš*, *-diš*	*-šiš*, *-diš*	
gen.-dat.	*-šām*	*-šām*	

Examples:

*Auramazdā**maiy** upastām abara* “Ahuramazdā bore me aid.” (DB 1.25)

*pasāva**šim** Arbairāyā uzmayāpatiy **akunavam*** “Then I impaled him at Arbela.” (DB 2.90-91)

*martiya haya hataxšataiy anu**dim** [ha]kṛtahạyā avaθā**dim paribarāmiy** haya [v]ināθayatiy anu**dim** vinastaha[yā ava]θā **pạrsāmiy*** “The man who makes an effort, him I reward according to (his) achievement. The one who commits an offense, him I punish according to (his) offense.” (DNb 16-18)

*martiya taya kunautiy yadivā ābaratiy anuv taumani**šaiy** xšnuta amiy* “What a man does or endeavors (to do) according to his powers I am pleased (with).” (DNb 25-26)

*vašnā Auramazdāha utā**maiy*** “by the greatness of Ahuramazdā and me” (DB 4.45-47) (cf. *vašnā Auramazdāhā manacā Dārayavahauš xšāyaθiyahạyā* (DPd 9-11)

In the following example *-diš* “them” refers to the collective singular *kāra-* “army, people”:

*adam niyaçārayam **kārahạyā** abicarīš ... tayā**diš** Gaumāta haya maguš adīnā* “I restored to the people the pastures ... that Gaumāta the Magian had taken from them.” (DB 1.64-66)

Note that for emphasis the non-enclitic pronoun may be placed at the beginning of the sentence, before the subject:

***mām** Auramazdā pātuv* “Let Ahuramazdā protect me!’ (XPc 12)

***ava**taiy Auramazdā ucāram kunautuv* “May Ahuramazdā make that easy for you!” (DB 4.76)

***manā** Auramazdā upastām baratuv* “May Ahuramazdā bear me aid!” (DPd 13-14)

SYNTAX. INSTRUMENTAL-ABLATIVE.

The functions of the OPers. inst.-abl. incorporate the functions of the OIran. instrumental and ablative.

Instrumental functions.

1. means and instrument and expressions signifying “according to” (sometimes + *hacā*), “with respect to” and “because of”; instrumental of place “throughout” which:

***vašnā** Auramazdāha* “by the greatness of Ahuramazdā.”

***manahā** uvaipašiyahạyā dạrša[m] xšayamna a[m]iy* “By my mind, I am strongly in control of myself.” (DNb 14-15)

*imā dahạyāva **tayanā manā dātā** apariyāya* “These lands behaved according to *my* law.” (DB 1.23)

***ạrtā**cā* < *ạrtā^{h}acā* (Av. *aṣ̌ā̱ haca*) “according to the (cosmic and ritual) Order”

*XL arašnīš **baršnā** ... XX arašnīš **baršnā*** “forty cubits in depth, twenty cubits in depth” (DSf 26-27)

kāra haya Naditabairahạyā Tigrām adāraya avadā aištatā utā ***abiš*** *nāviyā āha* "The army which belonged to Nidintu-Bēl held the Tigris: there it stood. And it (= the Tigris) was *deep with waters." (DB 1.85-86)[25]

aniyašciy naibam kạrtam ***anā Pārsā*** "much other beautiful (construction) too (has been) made throughout this Persia" (XPa)

adam niyaçārayam kārahạyā abicarīš gaiθāmcā māniyamcā ***viθbiš****cā tayādiš Gaumāta haya maguš adīnā* "I restored to the people the pastures and the cattle and the household (slaves), and throughout the houses/estates(?)[26] that Gaumāta the Magian had taken from them." (DB 1.64-66)

2. association; this is expressed by the preposition *hadā* + inst.-abl. in Old Persian.

θātiy Dārayavauš xšāyaθiya manā Auramazdā upastām baratuv hadā ***visaibiš bagaibiš*** "King Darius announces: 'May Ahuramazdā bear me aid together with all the gods!'" (DPd 12-15)

θātiy Dārayavauš xšāyaθiya pasāva Naditabaira hadā ***kamnaibiš asabāraibiš*** *amuθa Bābirum ašiyava* "King Darius announces: 'Then Nidintu-Bēl fled with a few horsemen (and) went to Babylon.'" (DB 2.1-3)

pasāva hauv Vidạrna hadā ***kārā*** *ašiyava yaθā Mādam parārasa Māruš nāma vardanam Mādaiy avadā hamaranam akunauš hadā* ***Mādaibiš*** "Then that Vidạrna went (off = left) with the army. When he arrived in Media, he fought a battle with the Medians at a town called Māru." (DB 2.21-23)

Ablative functions.

3. The main function of the ablative is to express movement away from. In Old Persian this function has to be expressed by the preposition *hacā* + inst.-abl.

pasāva adam nijāyam ***hacā Bābirauš*** *ašiyavam Mādam* "Then I left Babylon (and) went to Media." (DB 2.64-65)

hacā ***Bāxtriyā*** *... hacā* ***Uvārazmiyā*** "from Bactria, from Chorasmia" (DSf 36, 39-40)

This function of *hacā* is also seen in the passive construction *hacāma aθahạya* "it was announced from me" (probably < "the royal command went out from me") > "it was said by me" (see lesson 11)

4. The ablative was used to express comparison, English "than," but only one example is found:

adakaiy ***fratara*** *maniyaiy* ***afuvāyā*** "Then I consider myself superior to (higher than) fear." (DNb 38)

5. The inst.-abl. is found with pre-/postpositions: *anuv* "along(side)," *hacā* "from," *hadā* "together with," *patiy* "in, throughout" (in *viθāpatiy*), and (*hacā ...*) *yātā* and *yātā ā* "(from ... all the way) up to,"

Zāzāna nāma vardanam ***anuv Ufrātuvā*** *avadā [hauv N]aditabaira haya Nabukudracara agaubatā āiš hadā kārā patiš [mām]* "At a town called Zāzāna on the shore of the Euphrates, there that Nidintu-Bēl who called himself Nebuchadrezzar came with the army against me." (DB 1.90-96)

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[25] Traditionally understood as: "had to be crossed by ship because of the waters." Cf. the Akk. version: *Diglat* (ÍD.IDIGNA) *mali* "the Tigris was full."

[26] ***viθbiš****cā* has traditionally been taken as an instr.-abl. used as nom.-acc.

θātiy Dārayavauš XŠ ima xšaçam taya adam dārayāmiy ***hacā Sakaibiš*** *tayaiy para Sugdam amata* ***yātā ā Kūšā hacā Hidauv*** *amata* ***yātā ā Spardā*** "King Darius announces: 'This empire which I hold (is = stretches) from the Sakas who are beyond Sogdiana: from there, all the way to Kush (and) from Sindh: from there, all the way to Sardis.'" (DPh 6-8 = DH 5-6)

Note especially the use of *hacā* + inst.-abl. with the verbs *pā-* "to protect (from)," *tạrsa-* "to fear, be afraid of," and *hamiçiya- bava-* "to conspire to leave, to rebel against" (also with gen.-dat.).

θātiy Dārayavauš xšāyaθiya ... imām dahạyāum Auramazdā ***pātuv hacā haināyā hacā dušiyārā hacā draugā*** "King Darius announces: 'May Ahuramazdā protect this land from the enemy army, from famine, (and) from the Lie!'" (DPd 12-18)

θātiy Dārayavauš xšāyaθiya iyam dahạyāuš Pārsa ... ***hacā aniyanā*** *naiy* ***tạrsatiy*** "King Darius announces: 'This land Persia fears no other.'" (DPd 5-12)

*kāra****šim hacā*** *dạršam atạrsa* "The army feared him strongly." (DB 1.50-51)

pasāva kāra haruva ***hamiçiya abava hacā Kabūjiyā*** *abiy avam [a]šiyava utā Pārsa utā Māda utā aniyā dahạyāva* "Then the whole army/people rebelled against Cambyses (and) went to *him* (= the false Smerdis), both Persia and Media and the other lands." (DB 1.40-41)

θātiy Dārayavauš xšāyaθiya yātā adam Bābirauv āham imā dahạyāva tayā ***hacāma hamiçiyā*** *abava Pārsa Ūvja Māda Aθurā Mudrāya Parθava Marguš Θataguš Saka* "King Darius announces: 'These are the lands that rebelled against me while I was in Babylon: Persia, Elam, Media, Assyria, Egypt, Parthia, Margiana, Sattagydia, (and) Scythia.'" (DB 2.5-8)

but:

*I martiya Ciçataxma nāma Asagartiya hauv****maiy hamiçiya*** *abava* "(There was) a Sagartian man named Ciçantaxma; he rebelled against me." (DB 2.79-80)

5. Appositions to words in the inst.-abl. are in the inst.-abl. (no examples?).

Use of the nstrumental-ablative in the dating formula.

This unusual use of the inst.-abl. is seen in Old Persian in the dating formula. On *viθbiš*, see above.

The dating formula:

Dates are expressed as follows:

The first: the name of month in gen.-dat. + *māhạyā I* ***rauca*** *θakatam āha* — literally: "of the month of A, 1 day had passed."

Other days: the name of month in gen.-dat. + *māhạyā* + number ***raucabiš*** *θakatā āha* — literally: "of the month of A, by X days (the days) had passed."

Comparison between these two formulas, shows that the instr.-abl. plur. *raucabiš* functions as subject.

Examples:

Viyaxanahạyā māhạ[yā] XIV ***raucabiš*** *θakatā āha yadiy udapatatā* "It was on the 14th of Viyaxana that he rose up in rebellion." (DB 1.37-38)

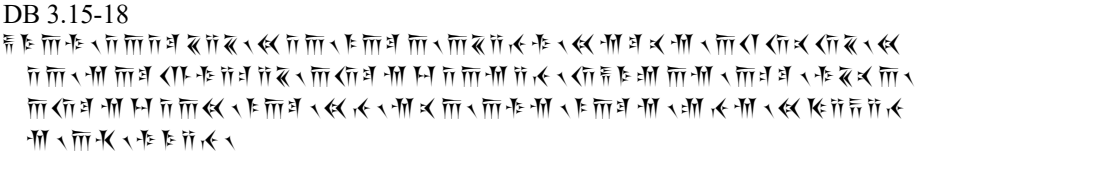
Garmapadahạyā māhạyā IX ***raucabiš*** *θakatā āha avaθā xšaçam agạrbāyatā* "It was on the 9th of Garmapada. Thus he took the command for himself." (DB 1.42-43)

EXERCISES 9

A–Transliterate, transcribe, and translate from Old Persian the following:

DB 2.64-70

DB 3.15-18



DB 3.25-28

B–Translate into Old Persian:

From Elam, Dātuvahya went forth with a few horsemen and other faithful subjects to Makran. When the Makranians saw the large army, they were greatly afraid. They fled with a few men to a fortress in India called Tigra. On the eighth of the month of Garmapada, they fought battle with the Makranians. Afterward, by the greatness of Ahuramazdā, Dātuvahya seized the fortress. He killed the Makranians and assumed the command.

From India, the army went to Choresmia. There they saw great towns, pastures, and cattle. There was a great river. It was very deep, (so) they crossed over on inflated hides together with men and horses. The men were very afraid of the Sakas, who had previously rebelled against the king of Choresmia and did not abide by his law, (but) they were beyond (their) fear and in full mental control of themselves. When the Sakas saw the army of Dātuvahya, they became afraid and fled. On the 25th of Ādukanaiša, they left (and) arrived in Persia on the 10th of Θūravāhara.

TEXTS. THE STORY OF CAMBYSES. 2. THE FALSE BARDIYA, GAUMĀTA THE MAGIAN.

DB 1.35-48

θātiy Dārayavauš xšāyaθiya

pa[sāva] I martiya maguš āha Gaumāta nāma hauv udapatatā hacā Paiši[yā]uvādāyā Arakadriš nāma kaufa hacā avadaš Viyaxanahąyā māhą[yā] XIV raucabiš θakatā āha yadiy udapatatā hauv kārahąyā avaθā [a]durujiya adam Bardiya amiy haya Kurauš puça Kabūjiyahąyā br[ā]tā

pasāva kāra haruva hamiçiya abava hacā Kabūjiyā abiy avam [a]šiyava utā Pārsa utā Māda utā aniyā dahąyāva xšaçam hauv agąrbāyatā Garmapadahąyā māhąyā IX raucabiš θakatā āha avaθā xšaçam agąrbāyatā

pasāva Kabūjiya uvāmąršiyuš amąriyatā

θātiy Dārayavauš xšāyaθiya aita xšaçam taya Gaumāta haya maguš adīnā Kabūjiyam aita xšaçam hacā paruviyata amāxam taumāyā āha pasāva Gaumāta haya maguš adīnā Kabūjiyam utā Pārsam utā Mādam utā aniyā dahąyāva hauv āyasatā uvāipašiyam akutā hauv xšāyaθiya abava

According to Darius's account, Cambyses had secretly killed his brother Bardiya (Smerdis) before he went to Egypt. While he was there, a certain Gaumāta, a magian, seized the kingship by presenting himself

as Bardiya, son of Cyrus and brother of Cambyses. Cambyses hurried home to Persia, but on the way he supposedly died by accident, and the false Smerdis became king in Persia, Media, and some other lands.

TEXTS. THE EXTENT OF DARIUS'S EMPIRE.

DPh=DH
Dārayavauš XŠ vazṛarka XŠ XŠyānām XŠ dahạyūvnām Vištāspahạyā puça Haxāmanišiya
θātiy Dārayavauš XŠ ima xšaçam taya adam dārayāmiy hacā Sakaibiš tayaiy para Sugdam amata yātā ā Kūšā hacā Hidauv amata yātā ā Spardā tayamaiy Auramazdā frābara haya maθišta bagānām mām Auramazdā pātuv utāmaiy viθam

In the heyday of his power, Darius was able to describe his empire as reaching to the four quarters of the world,[27] from the northeasternmost Scythians to the southwesternmost Ethiopians, and from easternmost India to westernmost Sardis.

VOCABULARY 9

aʰmataʰ: from there
akumā < √kar: we did
amataʰ: from there
anuv: along(side) (+ instr.-abl.)
Arakadri-: name of a mountain
Arbairā-: Arbela (place name)
avadaš: thence (+ hacā)
ā-bara- < √bar: bring (about), perform
Ādukanaiša-: month name
ā-jamiyā (optative) < √gam: to come (to)
cartanaiy < √kar: to do (inf.)
dacara- = tacara-
-dim: him (acc.)
-diš: them (acc.)
dušiyāra- neut.: bad year (famine)
frataram: beyond(?)
Garmapada-: month name
hadā + instr.-abl.: together with (people)
ʰuvāmạršiyu-: self-dead, i.e., without foreign intervention
kaufa-: mountain
Kuduru-: place name
Kūša-: Ethiopia
mạriya- < √mar (cf. mạrta-): to die
mā: let not
māhi/ī-: month
muⁿθa- < √mauθ: to flee
ni-çāraya- < √sray: put back in place, restore
nij-ay- < niš + √ay: to go out
Paišiyā(ʰ)uvādā-: place name
pari-ay-: to behave
pari-bara- < √bar: to reward
patiy postpos.: in (+ instr.-abl.)
raucah-: day
Sugda- = Suguda-: Sogdiana
Θūravāhara-: month name
Ufrātū-: Euphrates
vi-nasta-: offense
vi-nāθaya- < √naθ: to do harm, do wrong
Viyaxana-: month name
xšayamna- < √xšā (see lesson 13): being in control
xšnuta-: pleased
Yadā-: Anshan
yadivā: or
yātā: until (temporal)
yātā ā: up to, until (+ instr.-abl.; local)
Zāzāna-: place name

[27] An old Elamite formula.

LESSON 10

PHONOLOGY. ABLAUT.

In Indo-Iranian (and Indo-European) a vowel belonging either to the stem of a word (noun, verb) or the ending can appear in various "grades": zero, full (Skt. *guṇa*), and long (Skt. *vriddhi*) grade. This phenomenon is also referred to as *ablaut* (surviving in English *bite - bit*, *shine - shone*; not to be confused with the different process of *umlaut*, surviving in English *man - men*, *mouse - mice*). Examples encountered so far include the stem vowels of *i*- and *u*-stems and the vowel of the element *-tar-* in *r*- stems. (See also lesson 13.)

The original ablaut patterns were the following:

zero grade	full grade	lengthened grade	examples:
-C	*aC*	*āC*:	***h**-atiy ~ **a^{h}**-miy*, ***as**-tiy ~ -*
i	*ai*	*āi/āy*:	*Cišp-**i**š ~ Cišp-**ai**š ~ -*
			*para-**i**tā ~ **ai**tiy ~ -*
u	*au*	*āu/āv*:	*°dahạy-**u**m ~ dahạy-**au**š ~ dahạy-**āu**š, dahạy**āv**a*;
			*dur**u**xta- ~ dr**au**ga- ~ -*
a (< ṇ)	*an*	*ān*:	*j**a**-diy ~ a-j**an**-am ~ -*
m, *a (< ṃ)*	*am*	*ām*:	*ha^{n}-g**m**-atā ~ ā-j**am**-iyā*
r, *ạr*	*ar*	*ār*:	*k**ạr**-ta*, *ca-x**r**-iyā ~ a-k**ar**-iya*, *c**ar**-tanaiy ~ u-c**ār**-am*;
			*- ~ M**ar**guš ~ M**ār**gava*
ar (< *r̥H*)	*ar*, *rā*	*ār*, *rā*	*d**ar**ga* (cf. Av. *d**rā**jah-*, Pers. *derāz*)

Note especially the suffix *-tar-*:

-ç- < -θr-	*-tar-*	*-tār-*	*piça < *piθrah ~ - ~ pi**tā**, framā**tār**am*

As we see, ablaut plays an important role in Old Persian grammar. It also plays an important role in derivation; *vriddhi* is commonly used to derive nouns and adjectives from other nouns and adjectives. Compare:

	vriddhi + suffix *-a-*:
Margu- "Margiana"	*Mārgava-* "person from Margiana"
	vriddhi + suffix *-i-*:
baga- "god" + **yāda-* "sacrificing"	*Bāgayādi-* month name
**yau^{h}man-* (< √yaug "yoke, combine"?)	*yāumani-* (*yāumaini-*) "*coordinated, controlled"
	vriddhi + suffix *-iya-* (< *-i* + *a-*):
**xšayaθa-* "the wielding of command"	*xšāyaθiya-* "king"

When the original first term already has a long *ā*, the *vriddhi* is not visible:

**āç-* "fire" + **yāda-*	*Āçiyādiya-* month name

NOUNS AND PRONOUNS. THE DUAL.

The dual was still alive in Old Persian, but few examples are found, for understandable reasons. Only masc. forms are attested, except *ušī-*. In Old Indic and Young Avestan there are three distinct forms: nom.-acc., instr.-abl.-dat., and gen.-loc. (in Old Avestan the gen. and loc. are distinct), but we do not know if this was the situation in Old Persian as well, since no instances of duals in dative or genitive function are found, except *ubānām* "of both," which has the plur. gen.-dat. ending.

nom.-acc.	*-ā; -īy*	*gaušā, avā, ubā; ušīy*
instr.-abl.(-dat.?)	*-aibiyā; -ībiyā*	*dastaibiyā, pādaibiyā; ušībiyā*
(gen.-?)loc.	*-āyā; -īyā*	*gaušāyā; ušīyā*

VERBS. THE DUAL.

The only attested verbal form is *ajīvatam* "they (= the two) lived/were alive," with the 3rd dual active ending *-tam*.

VERBS. PRESENT STEMS.

Present stems are grouped in thematic and athematic stems. These two groups are grouped into a number of classes according to the suffix used to form the present stem. The stems attested in Old Persian are the following:

Thematic stems:

1) *-a-*
   a. + full grade: *bara-, bava-, ā-naya-, jīva-*, etc.
   b. + zero grade: *ava-haṛda-*
   c. + nasal infix: *piⁿθa-* (or *paiθa-*), *muⁿθa-*
2) *-aya-*:
   a. from roots in *-ā-*: *paya-*, *pati-xšaya-*, *pati-zbaya-*, *ni-saya-*
   b. + zero grade: *θadaya-* (< √θaⁿd)
   c. + full grade: *vi-taraya-*, *apa-gaudaya-*
   d. + long grade: *tāvaya-*, *dāraya-*, *ni-çāraya-*, *ni-šādaya-*, *vi-nāθaya-*
3) *-āya-*:
   a. from roots in *-ā-*: *ava-stāya*, *ni-štāya-*, *fra-māya-*
   b. other: *gaṛbāya-*
4) *-ya-*:
   a. active: *jadiya-*, *maniya-*, *durujiya-*, *maṛiya-*
   b. passive: *θahaya-*, etc.
   c. denominative: *avahaya-* (in *patiy-avahaya-*, cf. Av. *auuah-*)
5) *-sa-* (Skt *-ccha-*, Lat. *-sc-*)
   a. + zero grade: *paṛsa-*, *taṛsa-*, *ā-yasa-*, *ā-rasa-*, etc.
   b. other: *xšnāsa-* (cf. Lat. *gnōscō*)
6) reduplicated: *hašta-*/*hišta-* (< **si-šta-* < √stā with "ruki")

Athematic stems

1) root stems: *ah-/as-, ai-, jan-*
2) reduplicated: *dadā-*
3) with suffix *-nau-/-nu-*: *kunau-, daṛšnau-, āxšnau-*
4) with suffix *-nā-/-n-*: *dānā-, dīnā-*

Athematic verbs are often transferred to the thematic conjugations: *āha* (replacing **ā* < **āst* < √as "to be"), *vaṛnava-* (< *vaṛnau-* "to believe"), *adīna-* (*dīnā-* "to rob").

The present stem *rasa-* is attested only in the imperf. *arasa-* and with preverbs *parārasa-* and *nirasa-*. The original form was **ṛsa-* (Skt *ṛ̊ccha-*), which became *rasa-* (MPers. *ras-*)—at some indeterminable time—possibly by analogy with *jasa-* (attested in Avestan).

VERBS. THE AORIST.

Old Persian possesses a few forms that formally belong to the Old Iranian aorist stem of the verbs. One such form is *adā* "he placed, set in (its) place,"[28] a so-called root aorist, because it is made from the root

[28] Traditionally translated as "created."

√dā, as opposed to the imperfect *adadā*, which is made from the present stem *dadā-*. Other root-aorist forms are the imperatives *pādiy* and *pātuv* "protect!" and "let him protect!" from √pā, different from the present stem *paya-* in *apayaiy* "I protected." Another aorist form is *adaršiy*, a so-called *s*-aorist, because it is made by affixing *-s-* (or *-š-* by "ruki") to the root √dar. In Old Persian, the aorist indicative has no discernible function of its own and is only a variant of the imperfect.

The other aorist forms apparently form suppletive paradigms with present stem forms (*paya- ~ pā-*, *vaina- ~ dī-*). There are too few forms, however, to enable us to determine the exact range and use of aorist forms in Old Persian.

All the attested forms are singular:

	Indicative		Imperative
	active	middle	active
Sing.			
1.		*a-dṛš-iy*	
2.			*dī-diy*, *pā-diy*
3.	*a-dā-*^{t}		*pā-tuv*

The forms *akutā*, *akumā*, *kušuvā* were formerly and are sometimes still considered as (root) aorists < **akr̥ta*, etc. The development of **kr̥-* to *ku-* is unexpected as the same verb forms the past participle *kṛta-*. As the irregular *ku-* is already found in the present stem *kunau-* < *kr̥nau-*, it is simpler to regard them as present stem forms with loss of the second *u* before the ending: *aku*^{n}*tā*, *aku*^{n}*mā* or *aku*^{m}*mā* (cf. Skt. *akr̥ṇma*!), and *ku*^{n}*šuvā* (< **kunušuvā*).

SYNTAX. DUAL.

pasāvašaiy adam utā nāham utā ***gaušā*** *frājanam* "Then I cut off both his nose and ears." (DB 2.88-89)

tayataiy ***gaušāyā*** *θ[ahạyātiy] avašciy āxšnudiy* "Listen to just that which is said into your ears." (DNb 53-54)

utā Vištāspa utā Ạršāma ***ubā ajīvatam*** "Both Hystaspes and Arsames were alive." (XPf 19-21)

avākaramcamaiy ***ušīy*** *u[t]ā framānā ...* "And of such sort (are) my intelligence and my thought..." (XPl 27-28)

hakaram-maiy ***ušīyā*** *gā[θa]vā [h]i[št]ataiy yaciy va[i]nāmiy hamiçiyam yaciy naiy vaināmiy utā* ***ušībiyā*** *utā framānāyā ...* "Once it stands in place (= clearly) in my intelligence whatever I see (as) rebellious and whatever I do not see (as rebellious), both with my intelligence and my thought." (DNb 34-37; de Blois, 1995, p. 62)

yāumainiš[a] *amiy utā* ***dastaibiyā*** *utā* ***pādaibiyā*** "I am *coordinated both with regard to (my) hands and (my) feet." (DNb 40-41)

a. *yāumaini- = yāumani-*.

martiya taya patiy martiyam θātiy ava mām naiy vạrnavataiy yātā ***ubānām*** *hadugām āxšnauvaiy* "I do not believe what a man says against (another) man until I hear (= have heard) the testimony of both (of them)." (DNb 21-24)

WEIGHTS.

The Old Persian weight unit was *karša-*. On three weights belonging to Darius the weights are expressed as follows:

Wa *II karšā*
Wc *CXX karšayā*
Wd *LX karšayā*

All these forms could be dual—nom.-acc. and (gen.-?)loc., respectively, but we do not know why different cases should be used.[29]

Other interpretations include *karšā* instr.-abl. sing.: "with respect to (its) *karša* (weight)," and *karšayā* loc. sing., with an otherwise unattested use of the locative.

SYNTAX. AORIST.

In Indo-Iranian and still in Old Avestan the main function of the aorist was to express anteriority. In Old Persian this function is, as we have seen, regularly expressed by the imperfect, and the few aorist indicative forms must therefore be considered as relics, whose functions are identical with those of the imperfect.

*baga vazṛka Auramazdā haya imām būmim **adā** haya avam asmānam **adā** haya martiyam **adā** haya šiyātim **adā** martiyahạyā haya Dārayavaum xšāyaθiyam akunauš aivam parūnām xšāyaθiyam aivam parūnām framātāram* "Ahuramazdā is the great god, who put in its place this earth, who put in its place that heaven, who put in his place man, who put in its place happiness for man, who made Darius king, one king over many, one commander of many." (DE 1-11)

*θātiy Dārayavauš xšāyaθiya vašnā Auramazdāha imā dahạyāva tayā adam **adạršiy** hadā anā Pārsā kārā tayā hacāma atạrsa manā bājim abara* "King Darius announces: 'By the greatness of Ahuramazdā these lands that I obtained with that Persian army (and) which feared me, bore me tribute." (DPe 5-10)

*imam Pārsam kāram **pādiy*** "Protect this Persian people!" (DPe 21-22)

*patikarā **dīdiy** tayaiy gāθum baratiy* "Look at these pictures which carry the throne!" (DNa 41-42)

EXERCISES 10

A–Transliterate, transcribe, and translate from Old Persian the following:

DB 2.78-91

[29] One is reminded of the Russian system: 2 to 4 + gen. sing. (< dual. nom.); 5 and higher + gen. plur.

DNa 15-38

B–Translate into Old Persian:

Dātuvahya had a brother called Aspathines. Aspathines was king in Arachosia. He fought battles in Margiana and Sogdiana. He smashed those Margians and Sogdians mightily who did not pay him taxes. He seized those who were their leaders and led them to his fortress. He kept them bound in a town called Aršāda. Then he led them before the king. The king cut off their nose(s) and one ear and gouged out their eye(s). When it became known in Margiana and in Sogdiana that Dātuvahya had killed those men, then both (of them) rebelled against him, both Margiana and Sogdiana. They sent a large army against the Arachosians. They smashed the army, seized the king, cut off his nose, and impaled him at his (own) gate.

Assume the forms exist:

Two men lived in Skudra. They were both good horse-men. They went with (their) horses to Sardis. There they seized much gold and with that gold they paid their taxes to the king. The king was satisfied and treated those two loyal subjects of his well for (= according to) their achievement.

TEXTS. THE ACCESSION OF XERXES.

XPf 15-38

θātiy Xšayaaršā xšāyaθiya manā pitā Dārayavauš Dārayavahauš pitā Vištāspa nāma āha Vištāspahaya pitā Aršāma nāma āha

utā Vištāspa utā Aršāma ubā ajīvatam aciy Auramazdām avaθā kāma āha Dārayavaum haya manā pitā avam xšāyaθiyam akunauš ahayāyā būmīyā

yaθā Dārayavahuš xšāyaθiya abava vasiy taya fraθaram akunauš

θātiy Xšayaaršā xšāyaθiya Dārayavahauš puçā aniyaiciy āhatā Auramazdām avaθa kāma āha Dārayavauš haya manā pitā pasā tanūm mām maθištam akunauš

yaθāmaiy pitā Dārayavauš gāθavā ašiyava vašnā Auramazdahā adam xšāyaθiya abavam

yaθā adam xšāyaθiya abavam vasiy taya fraθaram akunavam

The circumstances surrounding Xerxes's accession are unclear. Xerxes himself says in this inscription that, although Darius had other sons beside Xerxes, he was the one he made "greatest after himself," that is, second in command. Herodotus elaborates on the story, saying that, as was the custom, Darius had to designate a successor before he went on the Egyptian campaign, and he chose Xerxes, who was the son of Atossa, Darius's most powerful queen, over Artobazanes, who was the son of a lesser queen. There do not seem to have been any difficulties with the succession, as Babylonian documents dated 1 December 486 of Xerxes's first reign appear shortly after Darius's death in November of that year.

VOCABULARY 10

ǎciy: until, as long as (yet?)
apataram: further away (from), in addition to (+ hacā)
Asagarta-: Sagartia
Asagartiya-: Sagartian
asman-: sky
avašciy < ava^{t} + -ciy (lesson 12): just that
avākaram: of such a sort
ay-/i-: to go
ā-naya- < √nay: to bring (people to)
ā-xšnau- < √xšnu act./mid.: to hear
basta- < √band: to bind
Bāgayādi-: month name
bāji-: tribute; bājim bara-: pay tax to
būmi/ī- fem.: earth
Ciça(^{n})taxma-: proper name
daraniya- neut.: gold
dānā-/dān- < √xšnā: to know (sb.)
dāriya- < √dar (passive): to be held
dīdiy < √vain, day/dī: to see, look at
fra-jan- < √jan: cut off
framānā-: intelligence, thought(?) (Akk. *ṭēmu* "mind")
gauša-: ear
haḍŭgā-: testimony
Karka-: Carian
karša-: a measure of weight = 83.33 g.
Kūšiya-: Ethiopian
ni-šādaya- < √had/šad: to set down
paradraya^{h}: beyond the sea
pād(a)-: foot
Putāya-: Libyan
Skudra-: a people north of Greece
takabara-: petasos-bearing
Taxmaspāda-: proper name
ubā: both
vaja- < √vaj: to gouge out
yaciy: whatever
yauda^{n}tī- (fem.): (being) in turmoil
Yauna-: Ionian
yāumani-, yāumaini-: coordinated, being in control

LESSON 11

SCRIPT. UNWRITTEN SOUNDS.

Comparison with Avestan, etc., and Middle Persian, as well as the spellings in neighboring languages, permits us to conclude that in the OPers. writing system

1. preconsonantal nasals were not written
2. *h* was not written before *u*. It was also not written before *i*, or *hi* was written <ha>:

OPers.		Elamite	Akkadian	Aramaic	Greek
<ca-i-ça-ta-xa-ma>	Ciçantaxma-	zi-iš-šá-a**n**-tak-ma	ši-it-ra-a**n**-tah-ma		
<ka-ba-u-ji-i-ya>	Kambu/ūjiya-	ká**n**-bu-zi-ia	ka**m**-bu-zi-ia	k**m**bwzy	Ka**m**búsēs
<ba-da-ka>	bandaka, cf. MPers. ba**n**dag.				

For *h* before *u* Elamite never indicates the presence of any *h*, Akkadian sometimes writes *ḫ*, sometimes not,[30] while Greek shows initial *k* or *kh*:

OPers.	Avestan	Elamite	Akkadian	Greek
Uvārazm-	***X***^{v}*āirizəm*	ma-ra-iš-mi-iš	**ḫ**u-ma-ri-iz-ma-’	***Kh****orazmia*
Uvaxštra		ma-ak-iš-ta-ra	ú-ma-ku-iš-tar	***K****uaksárēs*
Auramazdā	*A****h****ura- Mazdā-*	u-ra-maš-da	ú-ra-ma-az-da, a-**ḫ**u-ru-ma-az-da-’	*Ōromazdēs*
uvaipašiya	Av. ***x***^{v}*aēpaθiia-*, cf. MPers. ***x****wēbaš*			

Between vowels *h* was sometimes lost, compare:

ai- < *ahi-*: <a-i-ša-ta-> < *a-* + *hišta-*
-ā- < *-ăha-*: *āhạy* < **ahahi*; *maniyāiy* < **manyāhai*; *artācā* < **artā*^{t}*-haca*; *θātiy* < **θahatiy*, cf. *aθaha*

Note Elamite tur-mar = **Tūrvār* for OPers. *Θūravāhara*.

Before *m*, *h* was not usually written:

taumā- “family” < *tauhmā-*, cf. Av. *taoxman-*;
amiy “I am” vs. *ahmiy* in XPl.

A possible explanation of the non-writing of *h* in the above instances is that the *h* devoiced the preceding and/or following vowels.

In words from Median, however, *xm* is found, as in *Taxmaspāda-*, proper name, with *taxma-* (= Av.) “brave.”

Final consonants other than *m* and *š* are not written, but that does not necessarily prove that they were not pronounced. The spread of *-š* as the ending of the 3 sing. and plur. in *akunauš* and similar forms, however, strongly indicates that the corresponding forms of *a*-stems in fact had no consonantal ending, see lesson 6.

Final *-a* < *-an* may, of course, also have been nasalized [ã]. The final *-n* is written in *abaran* XPh 17, unless 𐎼 is a mistake for 𐎺 (*abaraha* in DNa 19-20) as suggested by Kent.

[30] Note also that Akkadian appears to use Median forms more often than Persian forms. See Zadok, 1976$$.

ADJECTIVES AND ADVERBS. COMPARATIVE AND SUPERLATIVE.

The comparative and superlative of adjectives and adverbs are formed with the suffixes *-tara-* (*-θara-*) or *-i/īyah-* and *-tama-* or *-išta-*:

The comparative and superlative of adjectives are usually formed from a different stem than the base form. Thus *tunuvaⁿt-* "strong, mighty" (< √tav) has the comparative *tauvi/īyah-* "stronger, mightier," *vaząrka-* "great" the superlative *maθišta-* "greatest," and *dūra-* "far, long-lasting" the superlative *duvaišta-*. The comparative **vahąyah-* "better" (cf. Av. *vaxiiah-*, *vaŋhah-* < **vahyah-* < *vahu-* "good") is only found in the proper name *Vahąyaz-dāta-*.

Comparative and superlative forms of adverbs include *apataram* < *apa-* "further away" and *fratara-* (*fraθara-*) and *fratama-* < *fra-* "superior, supreme." The attested forms are:

Comparative	
-tara- (*-θara-*)	*apataram*, *fratara-* (*fraθara-*)
-iyah-	*tauvi/īyah-*, *Vahąyaz-dāta-*
Superlative	
-tama-	*fratama-*
-išta-	*maθišta-*, *duvaišta-*

ADJECTIVES. PRONOMINAL ADJECTIVES.

As we have seen in earlier lessons, a number of adjectives are partly inflected like pronouns. This feature is Indo-Iranian (and Indo-European). The forms attested are (from *aniya-* "other," *haruva-* "all, every," and *hama-* "one and the same"):

	masc.	neut.	fem.
Sing.			
nom.	*aniya, haruva*	*aniyaš-čiy*	*aniyā*
acc.	*aniyam*	*aniya*, *haruva°*	*aniyām*
instr.-abl.	*aniyanā*		
gen.-dat.	*aniyahąyā*		*hamahąyāyā*
loc.			*haruvahąyāya*
Plur.			
nom.-acc.	*aniyaiy*, *aniyāha*		*aniyā*
loc.			*aniyāuvā*

The adjective *vispa-*, *visa-* "all" has neut. nom.-acc. *visam* and no attested pronominal endings.

ima taya adam akunavam vašnā Auramazdāha ***hamahąyāyā θarda*** "This which I did, by the greatness of Ahuramazdā, I did it in one and the same year." (DB 4.3-5)

adam Dārayavauš xšāyaθiya vaząrka xšāyaθiya xšāyaθiyānām xšāyaθiya dahąyūnām xšāyaθiya ***haruvahąyāya*** *būmiyā Vištāspahąyā puça Haxāmanišiya* (DSb) "I am Darius, the great king, king of kings, king of lands, king of the whole earth, son of Vištāspa, an Achaemenid."

Note the use of *aniya- aniya-* to express "one another" or "one ... the other ...":

ava adam akunavam [vašnā] Auramazdāhā yaθā ***aniya aniyam*** *naiy jatiy* "That I accomplished, by the greatness of Ahuramazdā, that they no longer kill one another." (DSe 34-36)

kāra haya Naditabairahąyā Tigrām adāraya ... nāviyā āha pasāva adam kāram maškāuvā avākanam ***aniyam*** *ušabārim akunavam* ***aniyahąyā*** *asam frānayam* "The army that belonged to Nidintu-Bel stood by the Tigris. It was deep (with water). Then I loaded the army onto inflated hides. Another

(part of the army) I mounted on camels, another (still) I brought horses for." (DB 1.85-87)

VERBS. THE PASSIVE.

There are two ways of expressing passive in Old Persian, either by middle forms or by the special passive stems formed from the full or zero grade of the root + suffix *-ya-*, e.g., *janiya-* "be struck (down)," *θahạya-* "be said," *kạriya-* "be done." No verbs use both methods.

Note that *Cr + ya > Cạriya-*, not †*Criya-*.

Note that the endings of the passive forms are the "active" endings, even though the meaning is "passive," e.g., *θahạyāmahạy*, *akạriya* (MPers. *akirīy*).[31]

SYNTAX. COMPARATIVE AND SUPERLATIVE.

haya ***tauviyā*** *tayam skauθim naiy jatiy naiy vimardatiy* "(that) he who is stronger does not crush the weak (one), nor wipe (him) out" (DSe 39-41)

Auramazdā vazạrka haya ***maθišta*** *bagānām* "great Ahuramazdā, who (is) greatest of the gods" (DPd 1-2)

imā dahạyāva tayā adam agạrbāyam ***apataram*** *hacā Pārsā* "These (are) the lands that I seized away from (in addition to ?) Persia." (DNa 16-18)

fratara *maniyaiy afuvāyā* "I feel myself superior to fear." (DNb 38)

vasiy taya ***fraθaram*** *akunauš* "much that he made better" (XPf 26-27)

martiyā tayaišaiy ***fratamā*** *anušiyā āhatā* "the men who were his foremost followers" (DB 2.77)

SYNTAX. PASSIVE.

The passive is the form a transitive verb must take when no agent (logical subject) is expressed. The majority of passive constructions in Old Persian are of this type. If an agent is expressed, then the passive construction is an alternative to an active construction. The vast majority of constructions containing expressed agents in Old Persian are active.

There are, however, a few instances of passive constructions with expressed agent as well. In such constructions the agent has to be indicated by special means. In English, for instance, the agent is indicated by means of the preposition *by*: "the rebel was killed *by* the king."

Three constructions are found in Old Persian to express the agent with passive verbs: 1. with the prep. *hacā* (with *aθahạya*), 2. with the postpos. *rādiy* (with *kạriya-*); 3. using an enclitic pronoun (with *ayadiya*). The material is too limited (the only examples are the ones below) to decide whether one of these was the preferred or "regular" construction.

The 3rd plural can be used in the sense of "one" instead of a passive construction.

vayam Haxāmanišiyā ***θahạyāmahạy*** "We are called Achaemenids."

f[ravata] BU ***akaniya*** *pasāva θikā* ***avaniya*** *... upariy avām θikām hadiš* ****frāsahạya*** *... yakā hacā Gadārā* ***ābariya*** *utā hacā Karmānā ... taya ištiš* ***ajaniya*** *kāra haya Bābiruviya hauv akunauš ... daraniyam hacā Spardā utā hacā Bāxtriyā* ***ābariya*** *taya idā* ***akạriya*** "Down the earth was dug. Then the gravel was *filled in. ... On top of that gravel the platform/palace was constructed. ... The sisso wood was brought/carried from Gandhara and Carmania. ... That the brick was pounded (into shape): the Babylonian contingent, it did (it). ... The gold, which was made (worked) here, was brought from Sardis and Bactria." (DSf 23-30, 34-37)

[31] See Schmitt, 1967.

yadāyā paruvam daivā ***ayadiya*** *avadā adam Auramazdām ayadaiy ṛtācā bṛzmaniy* “where previously the *daiva*s received sacrifices, there I sacrificed to Ahuramazdā according to Order in the height” (XPh 39-41)

Fravartiš ***agṛbi[ya]*** (or: *agrabi[ya]*) ***ānayatā*** *abiy mām* “Phraortes was seized and led/brought to me” (DB 1.73)

tayašām ***hacāma aθahiya*** *ava akunava* “What was said to them by me, that they did.” (XPh 17-18)

skauθiš tunuvatahyā ***rādiy*** *miθa* ***akṛiya*** “The weak was wronged by the mighty.” (after DNb 8-9)

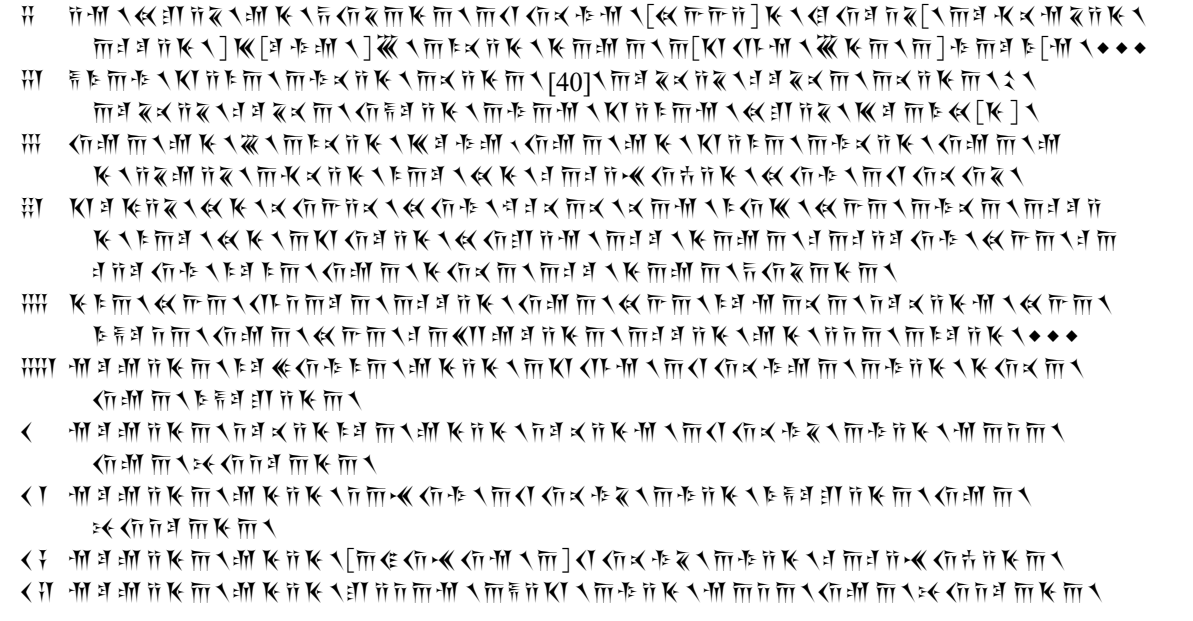
*utā****šā[m]*** *Auramazdā na[i]y* ***[aya]d[i]ya*** (DB 5.15-16) = *utā naiy Auramazdā[****šām*** (?) ***aya]diya*** (DB 5.31-32) “And Ahuramazdā was not sacrificed to by them.”

EXERCISES 11

A–Transliterate, transcribe, and translate from Old Persian the following:

DB 2.70-78

DSf 22-43, 47-55



B–Translate into Old Persian:

Under Darius a great palace was built (= made) in Persia. It was quite wonderful. Its gateway was called "of all nations."

A great throne hall was built at a fortress called Susa. Its columns were of stone and its ornaments of glass. There was also much gold and silver. Under Artaxerxes the palace burned.

Artaxerxes sent an army to Ionia. The men seized the palace (and) it all burned (down), and they took as their own the gold which the subjects had brought there. It had been brought there from the land of Sardis. When the men had taken the gold, they killed one another. The whole army was wiped out. In the whole land there was famine. They robbed one another of pastures and herds. For the sake of the gold the land was destroyed. Foreign armies came (and) fought battles with the Persians. The Persian army was smashed. Those that they seized they hung out for display in Sardis inside the fortress. The whole army saw them (and) was greatly afraid.

TEXTS. THE RELIGION OF DARIUS.

DE 1-11

baga vazṛka Auramazdā haya imām būmim adā haya avam asmānam adā haya martiyam adā haya šiyātim adā martiyahạyā haya Dārayavaum xšāyaθiyam akunauš aivam parūnām xšāyaθiyam aivam parūnām framātāram

DPd

Auramazdā vazṛka haya maθišta bagānām hauv Dārayavaum xšāyaθiyam adadā haušaiy xšaçam frābara vašnā Auramazdāhā Dārayavauš xšāyaθiya

θātiy Dārayavauš xšāyaθiya iyam dahạyāuš Pārsa tayām manā Auramazdā frābara hayā naibā uvaspā umartiyā vašnā Auramazdāhā manacā Dārayavahauš xšāyaθiyahạyā hacā aniyanā naiy tạrsatiy

θātiy Dārayavauš xšāyaθiya manā Auramazdā upastām baratuv hadā visaibiš bagaibiš utā imām dahạyāum Auramazdā pātuv hacā haināyā hacā dušiyārā hacā draugā abiy imām dahạyāum mā ājamiyā mā hainā mā dušiyāram mā drauga aita adam yānam jadiyāmiy Auramazdām hadā visaibiš bagaibiš aitamaiy yānam Auramazdā dadātuv hadā visaibiš bagaibiš

DB 4.60-61

Auramazdāmaiy upastām abara utā aniyāha bagāha tayaiy hatiy

DSf 8-12

θātiy Dārayavauš XŠ Auramazdā haya maθišta bagānām hauv mām adā hauv mām XŠyam akunauš haumaiy ima xšaçam frābara taya vazṛkam taya uvasam umartiyam

To Darius the one most important god was Ahuramazdā, although he also recognized that there were others, whom he never names by name. Ahuramazdā was responsible for organizing the cosmos. In his reliefs Darius is portrayed as standing in front of the fire altar underneath the winged disk, which no doubt symbolizes the ubiquitous presence and support of Ahuramazdā and the (cosmo-political) Order that the king is supposed to enforce on earth. As ruler of the land, he would specifically implore Ahuramazdā to keep from his land three plagues: famine, which could threaten the subsistence of the land, the enemy army, which could threaten the political independence of the land, and the Lie, which threatened the ideological underpinnings of the land.

VOCABULARY 11

*aguru-: baked brick
apadāna-: palace, throne hall
avaparā: thither
asan-: stone; asan- dāru-: stone wood = ebony
*ā-bara- < √bar: to bring (things to)
ājamiyā, opt.: may (it) come!
āraⁿjana-: decoration
Çūšā: Susa
daraniyakara-: goldsmith
dāru-: wood
duvaišta-: longest, most enduring (superl. of dūra-)
dūra-: far, long-lasting
dūradaš: from far
fra-haja-: to hang out (for display)
*fra-saha̧ya- < √sah: to be built
fravataʰ: down(ward)
hadiš- neut.: palace
Haⁿgmatāna-: Ecbatana, Hamadan
išti- fem: sun-dried brick
kaniya- < √kan: to be dug
Karmāna-: Kerman, Karmania
ka̧rnuvaka-: artisan, craftsman
Labanāna-: place name
naucaina-: of cedar
niyāka-: grandfather
paiθa- or piⁿθa < √paiθ: to paint
Ragā-: Rhaga, Ray
Spardiya-: Sardian
staᵐbava- < √stamb: to rebel
θarmi-: timber
θava- < √θav: to burn (intr.)
θikā-: gravel
vaniya-: to be filled into
vi-marda- < √mard: to wipe out, destroy
yakā-: yak tree, sissoo

LESSON 12

PHONOLOGY. ENCLISIS AND SANDHI.

When pronouns or other words are attached directly to a preceding word so as to form one unit, the final of the first word takes on forms different from its form in absolute final. Most importantly, sounds lost in absolute final position are sometimes kept, others (especially vowels) retain a more archaic form. In Old Persian sandhi forms are found before the enclitic pronouns, postpositions, and *-cā* "and" and *-ciy* "just" (an emphatic particle).

Before enclitics original vowel quantities are sometimes restored, for instance:

manā (< *mana*) + *cā* > *manacā*; *avahạyā* (< *avahya*) + *rādiy* > *avahạyarādiy*.

Note also spellings such as *pati-*, *nai-*, *hau-* for *patiy*, *naiy*, *hauv* and especially *-āhạ-* for *-āhạy* (2nd sing. subj.) before enclitics.

The compound *paru-zana-* "of many kinds (of peoples)" is sometimes spelled *paruv zana-* with word divider.

When *-cā* and *-ciy* were preceded by *-h* (= Indo-Iranian *-s*) the *-s* became *-š* by assimilation probably already in Old Iranian (cf. Old Ind. *-s* + *c-* > *-śc-*). When preceded by original *-t* the *-t* was assimilated to the *c-* > **-cc-* (as in Old Ind.) which was simplified to *-c-*. Mostly, however, the sandhi form *-šc-* was generalized and also substituted for the older *-cc-*. In Avestan the original forms were reintroduced (*-sc-* and *-t̰c-*). Examples:

Indo-Iranian		Old-Iranian		Old Persian
*****mana**s** + *ca*	>	*****mana**š**-*ca* (Av. *manasca*)	>	*mana**š**-cā*
*****anya**s** + *cid*	>	*****anya**š**-*cit* (Av. *ainiiascīt̰*)	>	*****aniyaš-ciy*
*****ka**s** + *cid*	>	*****ka**š**-*cit* (Av. *kascīt̰*)	>	*kaš-ciy*
*****ya**t** + *cid*	>	*****ya**c**-*cit* (Av. *yat̰cīt̰*)	>	*yaciy*
*****at/ā**t** + *cid*	>	*****a/ā**c**-*cit* (Av. *at̰cīt̰*)	>	*a/āciy*
*****anya**t**- + *cid*	>	*****anya**c**-*cit*	⇒	*aniyaš-ciy*
*****ava**t**- + *cid*	>	*****ava**c**-*cit*	⇒	*avaš-ciy*
*****ci**t** + *cid*	>	*****ci**c**-*cit*	⇒	*ciš-ciy*

The generalization of *-šca-* is easily explained by a proportion (without recourse to sound changes):

aniya (masc.) : *aniya* (neut.) = *aniyašciy* (masc.) : X (neut.) ⇒ X = *aniyašciy*.

Other sandhi phenomena in Old Persian:

1. initial *h* after prefixes ending in *i* or *u* becomes *š*, e.g., *ni-had-* > *nišad-* in *nišādaya-* "to place"; in this verb the sandhi form is kept even in the imperfect, *niyašādayam* (later *nīšādayam*);
2. after *ʰu-* the initial *h-* was restored in *ʰuš-hamaranakara-* < **hu-šamaranakara-*;
3. *niš-* became *nіž-* before vowels in Indo-Iranian, written *nij-* in *nijāyam*;
4. the final *m* in the preverb *ham-* became *n*, which was not written, before *t*, *k*, and *g*: *hamataxšaiy* ~ *haⁿtaxšataiy*, *haⁿkạrta-*, *haⁿgmata-*.

Note that that double consonants are simplified (or just not written), hence *ʰucāram-maiy* > *ʰucāramaiy*.

PRONOUNS. RELATIVE PRONOUNS.

The attested forms of the relative pronouns are:

	masc.	neut.	fem.
Sing.			
nom.	*haya*	*taya*	*hayā*
acc.	*tayam*	*taya*	*tayām*
instr.-abl.	*tayanā*		
Plur.			
nom.	*tayaiy*		*tayā*, *tayaiy*
acc.		*tayā*	*tayā*
gen.-dat.		*tayaišām*	*tayaišām*

Notes:

tayaišām is fem. in DPe 3-4 *dahaγūnām tayaišām parūnām* "of many lands."

tayaiy is fem. in XPh 30-31 *atar aitā dahaγāva tayaiy upariy nipištā* "among these lands which are written above."

SYNTAX. RELATIVE CLAUSES.

Although most Old Persian relative clauses behave like English ones, there are some that contain constructions that are likely to cause the student some difficulty. One should beware, however, of projecting into Old Persian the New Persian "ezafe-construction," which is of a very different nature from the Old Persian constructions that at first glance might seem to contain the New Persian construction.

Relative pronoun = subject.

The simplest relative clauses are the ones in which the relative pronoun occupies the position of subject. These clauses are identical with the corresponding English ones. If the verb of the relative clause is the verb "to be," it may, as elsewhere, be omitted. This happens frequently in relative clauses consisting of a relative pronoun = subject + an adjective or a noun in an oblique case form, gen.-dat. or loc., for instance.

When the relative clause precedes the verb of the main clause a "resumptive" pronoun, usually *ava*-, is commonly used:

paraitā ***kāram*** *hamiçiyam* ***haya*** *manā naiy gaubataiy* ***avam*** *jatā* "Go forth! Crush that rebellious army, which does not call itself mine!" (DB 2.83-84)

Dārayavaum haya *manā pitā* ***avam*** *xšāyaθiyam akunauš* "Darius, who (was) my father, him he made king." (XPf 22-24)

The resumptive pronoun is only rarely absent:

martiyā tayai*-šaiy fratamā anušiyā āhatā avāja* "He killed the men who were his foremost followers." (DB 3.74-75) — Perhaps for: **avā avāja*?

Such relative clauses frequently seem to function as "specifying" or "delimiting," approximately: "that is, namely, the ... one":[32]

kāra Pārsa utā Māda *haya upa mām āha hauv kamnam āha* "The Persian and Median army I had at my disposal was insufficient." (DB 2.18-29)

[32] Kent (pp. 84-85) regards this use of the rel. pronoun as similar to that of a definite article, but such an analysis is better avoided.

and

imam Pārsam kāram *pādiy* "Protect this Persian people!" (DPe 21-22)

vs.

avam kāram tayam Mādam *jatā haya manā naiy gaubataiy* "Crush that army, which (is) Median (= the Median one), which does not call itself mine!" (DB 2.18-29)

paraitā ***kāram hamiçiyam*** *haya manā naiy gaubataiy avam jatā* "Go forth! Crush that army, which (is) Median, which does not call itself mine!" (DB 2.83-84)

vs.

kāra haya manā ***avam kāram tayam hamiçiyam*** *aja vasiy* "*My* army crushed that *rebellious* army." (DB 2.25-26)

Vištāspa ***manā pitā*** *... hauv [Parθavaiy] āha* "My father, Hystaspes, he was in Parthia." (DB 2.93-94)

vs.

Dārayavaum ***haya manā pitā*** *avam xšāyaθiyam akunauš* "He made Darius, who (was) my father, king." (XPf 22-24)

Assimilation of the relative clause.

The case of relative pronoun and the predicate noun or adjective may be assimilated to the case of the antecedent:

kāra ***haya manā*** *avam* ***kāram tayam hamiçiyam*** *aja vasiy* "*My* army crushed that *rebellious* army." (DB 2.25-26)

< ****kāram haya hamiçiya*** < [*kāra haya hamiçiya*]$_{\text{acc.}}$

xšāyaθiya dahaγūnām ***tayaišām parūnām*** "king of *the many* lands" (DPe 3-4)

< ****** *xšāyaθiya dahaγūnām* ***tayā *paruviya***(?)

Assimilation of the antecedent.

The "opposite" can also happen, namely that a noun as antecedent is assimilated to the case of the relative pronoun:

martiya haya *draujana astiy* ***avam*** *ufraštam parsā* "A man who is a liar, punish him well!" (instead of **martiyam haya draujana astiy ufraštam parsā*) (after DB 4.68-69)

as opposed to:

Dārayavaum haya *manā pitā* ***avam*** *xšāyaθiyam akunauš* "Darius, who (was) my father, him he (= Ahuramazdā) made king." (XPf 22-24)

imā dahaγāva tayā *adam agarbāyam ... adam****šām*** *patiyaxšayaiy* "these countries which I seized—I ruled over them" (DNa 6)

In the last sentence it is also possible to analyze the antecedent as a so-called *nominativus pendens* or "dangling nominative," that is a nominative that is unaffected by the syntax of the sentence.

Antecedent inside the relative clause.

Sometimes the antecedent is, seemingly, "transposed" into the relative clause and assumes the case of the relative pronoun. In Old Persian this construction occurs frequently with the "specifying" relative clause. The phenomenon is known from other Indo-European languages, as well.

hacā paruviyata ***hayā amāxam taumā*** *xšāyaθiyā āha* "From old *our* family were kings." (DB 1.8)

< ***taumā hayā amāxam*** *xšāyaθiyā āha* (instead of simply **amāxam taumā*)

imā dahaya̯āva ***tayanā manā dātā*** *apariyāya* “These lands behaved according to *my* law.” (DB 1.20)
< **imā dahaya̯āva* ***dātā taya*** (or: ***tayanā***) ***manā*** *apariyāya*

The “specifying” or “delimiting” relative clause is the *origin* of the later “*ezafe* construction.” It is, however, *not yet* identical with the New Persian “*ezafe* construction.” In New Persian, the *ezafe* is a grammatical particle linking an adjective or genitive to a noun and is predictable (i.e., its use follows strict rules): “house” + *ezafe* + “big” = “a/the big house” or “house” + *ezafe* + “man” “a/the man’s house.” As we have seen, in Old Persian the relative pronoun is not predictable.

EXERCISES 12

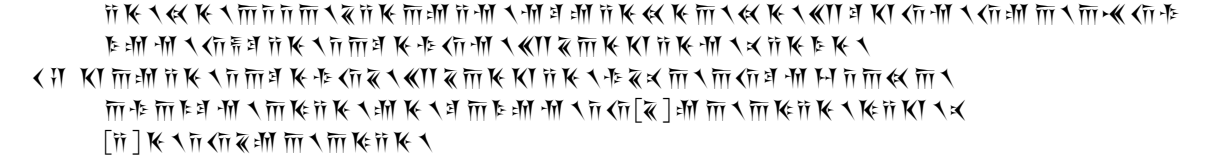
A–Transliterate, transcribe, and translate from Old Persian the following:

DB 1.79-90

DB 3.69-75

DB 4.31-36

DNb 1-8



B–Translate into Old Persian:

When the Elamites rebelled against me, I told Gobryas, who was the commander of my army: “Go forth, smite those rebels who do not call themselves mine and that Atamaita who calls himself their chief!”

Young man, *this* is my desire. That which Darius, king of many kings, says, mark that well! Speak that which is true! Act (= behave) according to my law! Protect the weak one! May Ahuramazdā, who is the greatest of the gods, not strike you down!”

Skunxa, who was the greatest of Sakas, was seized and led before me.

TEXTS. THE OLD PERSIAN CALENDAR.

Not all the Old Persian month names are known from the inscriptions, but the missing ones are supplied by the Elamite transcriptions (the original OPers. forms of which are not all certain). The order of the months has been established on the basis of the Akkadian equivalents. In the following list the Old Persian names have been juxtaposed with the month names of the Cappadocian calendar, which is the earliest attested “Zoroastrian” calendar in the west:

	Old Persian	Elamite	Cappadocian	Av./Middle/New Persian
1	Ādukaniya: m. of sowing?	Hadukannaš	Artana	Frawardīn, Farvardīn
2	Θūravāhara: strong spring?	Turmar	Artēue<s>tē	Aṣa vahišta, Ardwahišt, Ordībehešt
3	Θāigrači: m. of garlic?	Sākurriziš	Aroatata	Hauruuatāt, Hordād, Xordād
4	Garmapada: station of heat	Karmabataš	Teiri	Tištriia, Tīr [Sirius, the Dog Star]
5	*Dạrnabāji: harvest	Turnabaziš	Amartata	Amərətāt, Amurdād, Mordād
6	*Kārapaθiya	Karbašiyaš	Ksathriorē	Xšaθra vairiia, Šahrēwar, Šahrīvar
7	Bāgayādi: m. of sacrificing to the god	Bakeyatiš	Mithrē	Miθra, Mihr, Mehr
8	*Vạrkazana: ?	Markašanaš	Apomenapa	Apąm Napāt, Ābān
9	Āçiyādiya: m. of sacrificing to the fire	Hašiyatiš	Athra	Ātar, Ādur, Ād˚ar
10	Ānāmaka: m. ?	Hanamakaš	Dathusa	Daθuš, Day, Dey [the creator]
11	?	Samiyamaš	Osmana	< Āsmān [the sky]
12	Viyaxana: m. of cleaning the canals?	Miyakannaš	Sondara<mat>	Spandārmad, Esfand[ārmoḏ]

VOCABULARY 12

Aršāda-: place name
ati-ay- < √ay: to *pass (near) by[33]
Āçiyādiya-: month name (Nov.-Dec.)
Ānāmaka-: month name (the month in which God’s name should be mentioned in prayers?)
Gaubaruva-: Gobryas, proper name
hagmata- pp. < ham-gam-: come together
ni-pišta- < √paiθ: written
ni-štāya- < √stā: to set down, to lay down
taya: so that
Θāigraci-: month name
xraθu- (xratu-): wisdom, intelligence
Vivāna-: proper name

[33] Thus the Akkadian.

LESSON 13

PHONOLOGY. CONSONANT ALTERNATIONS 1.

There are three principal kinds of consonant alternations in Old Persian: I. those due to historical development; II. those due to analogy; and III. those due to the existence of Median beside Old Persian forms. Here types I and II will be discussed. Type III is discussed in the next chapter.

Historical developments.

I. The consonant alternations due to historical development are of varying age: 1. some were already present in Indo-Iranian, 2. some developed in Proto-Iranian, and 3. some in Old Persian only.

Proto-Indo-Iranian alternations:

I.1. To type 1 belong the following alternations:

k ~ *c*: The alternation seen in forms of √kar "to do": ppp. ***k***ṛ*ta-*, but infinitive ***c***artanaiy, was caused by a difference in the vowels following the *k* in early Indo-Iranian. Thus, *c* < *k* before *e*, *i*, and *y*, while *k* remained before other vowels: ***k***ṛ*ta-* < **k̥rta-*, but ***c***artanaiy < **kertenai*. The alternation in the interrogative pronouns ***k***a- ~ ***c***i- has the same origin, cf. Latin *quod* ~ *quid*.

θ or *s* ~ *š* as in *ni-paiθ-* "to write," ppp. *ni-pišta-*, and *pṛsa-* "to ask, punish," passive *fra****θ***iya-, and ppp. *u-fra****š***ta-. Here OPers. *θ* is from IE. **ḱ*, which became *š* before *t* in Indo-Iranian. In *pṛsa-* the *s* is from **sḱ-* with the present stem suffix *-sḱ-* (as in Latin *poscō* < *pṛ̥[ḱ]-sḱ-ō*), while the ppp. is from **preḱ-to-*.

Proto-Iranian alternations:

I.2. To type 2 belong the following alternations:

d ~ *s*, as in *pād-* "foot" ~ *pasti-* "foot soldier"; *ba*^{n}*daka-* "bondsman" ~ *basta-* "bound" [similarly, in proto-Iranian, *t-t* > *st*, but there are no OPers. examples];

p ~ *f*, *t* ~ *θ*, *k* ~*x*. According to a Proto-Iranian rule the stops *p, t, k* became the spirants *f, θ, x* before *r*, *y*, *w*, or laryngeal (*H*), cf.

stop	spirant
pṛ*sa-*	*u-****f***ra*šta-*
-	*pa****θ***ī- < **patH-*
tu*vam* < **tu-wam*	***θ***u*vām* < **twām*
*xra****t***u*m*	**xra****θ***u*va*^{h} gen.dat. (cf. below)
kṛ*ta-*	*ca-****x***r*-iyā* (see lesson 16)

h or *s* ~ *š* is the result of a type 1 alternation (*s* ~ *š*, the "ruki" rule) plus a type 2 alternation (*h* ~ *s*). According to the "ruki" rule Indo-Iranian *s* becomes *š* after *r*, *u*, *k*, or *i*, cf. *ava-****s***tāya- "to place," but *ni-****š***tāya- "to lay down, order." As Indo-Iranian *s* becomes *h* in Iranian except before *p*, *t*, *k* the "ruki" rule has the common form *h* ~ *š* in Iranian, cf. ***h***adiš "seat, palace," but *ni-****š***ādaya "to set down"; loc. plur. *maškā****h***uvā "on inflated hides," but *Mādai****š***uvā "among the Medes" and *dahạyu****š***uvā "among the lands."

Old Persian alternations:

I.3. To type 3 belong the following alternations:

Old Persian *θy* > *šiy*, cf. OInd. *satya-*, Av. *haiθiia-*, OPers. *hašiya-*.

d ~ *(x)š* with regular OPers. *d* from IE. **ǵ* alternates with *(x)š* before *n*, cf. *Bạrdiya-*, literally "the tall one"(?), vs. *bar****š***nā "in depth"; ***d***ānā- "to know (sth.)" (Germ. *wissen*, French *savoir*) vs. ***xš***nāsa- "to know (sb.)" (Germ. *kennen*, French *connaître*).

The corresponding "Median" alternation appears to be *z* ~ *š*, with "Median" *z* from IE. **ǵ*, cf. *vaz*ạ*rka-* ~ *va****š***nā.

The alternation *tar* ~ *ç* in the *tar*-stems has *ç* < **θr*, which is from **tr* according to type II. The only example is *piça* < **piθrah*, cf. *pitā* and *framātāram*.

Analogy.

II. Alternations due to analogy.

The alternation *t* ~ *θ* seen in some *u*-stems and elsewhere is due to analogical leveling within paradigms and patterns of word formation. Examples are *u*-stem forms *gāθum*, *gāθavā* and *xraθum* vs. *xratu[m]* (XPl) and *fratara* (Darius) vs. *fraθara* (Darius and XPl).

The origin of the forms with *θ* in the *u*-stems is clear. The two forms were originally in complementary distribution: *tu* before consonant and *θv* before vowels, cf. Av. *ratuš* "master" ~ (gen.) *raθβō* and *xratuš* ~ (inst.) *xraθβa*.

The suffix *-θara* may be compared with the Old Indic superlative suffix *-thama*, which would correspond to Iranian **-θama* (not attested), which in turn might influence *-tara* > *-θara*.

In Middle Persian both forms with *t* and *θ* are reflected: *xrad* < *xratu-*, *gāh* < *gāθu-*, *fradar* < *fratara-*, *pahlom* < **paraθama-* or **uparaθama-*.

PRONOUNS. DEMONSTRATIVE PRONOUNS.

Old Persian has a two-way deixis in the demonstrative pronouns, that is, it opposes *iyam*/*ima-* (*aita-*) "this" and *hauv*/*ava-* "that" (Lesson 9), something close to the speaker and something far from the speaker. The paradigms are suppletive, that is, they incorporate forms from a variety of stems. The far-deictic demonstrative is also used as third-person personal pronoun.

Pronouns. The near-deictic pronouns *ima-* and *aita-*.

Of the pronoun *aita-* "this" only the nom.-acc. neut. sing. *aita* and the nom.-acc. fem. plur. *aitā* are found. The forms of *ima-* are:

	masc.	fem.	neut.
Sing.			
nom.	*iyam*	*iyam*	*ima*
acc.	*imam*	*imām*	*ima*
instr.-abl.	*anā*		
gen.-dat.		*ahạyāyāʰ*	
loc.		*ahạyāyā*	
Plur.			
nom.-acc.	*imaiy*	*imā*	
instr.-abl.			*imaibiš*
gen.-dat.	*imaišām*		

PRONOUNS. REFLEXIVE PRONOUNS.

The reflexive pronouns are *uvaipašiya-* "self" and *uvāipašiya-* "own."

manahā ***uvaipašiyahạyā*** *dạrša[m] xšayamna a[m]iy* "By my mind, I am strongly in control of myself." (DNb 14-15)

hauv āyasatā uvāipašiyam akutā "he took (these lands), he made (them) his own" (DB 1.47)

PRONOUNS. INTERROGATIVE AND INDEFINITE PRONOUNS.

Interrogative and indefinite pronouns are barely represented in Old Persian. The only forms attested are *kašciy* and *cišciy* found in the following passage:

naiy *āha martiya naiy Pārsa naiy Māda naiy amāxam taumāyā* ***kašciy*** *haya ...* ***kašciy naiy*** *adaršnauš* ***cišciy*** *θastanaiy* "There was no man, either Persian or Median, or anybody of our family, who ... Nobody dared say anything." (DB 1.48-49, 53)

VERBS. NON-FINITE FORMS.

The non-finite forms of the Indo-Iranian verb comprise the infinitives, the participles, the gerunds (absolutives), and the gerundives. Of these only infinitives and participles are found in Old Persian.

Infinitives.

The infinitive is formed with the ending *-tanaiy* attached to the full grade of the root. The original (Indo-Iranian) vowel of the root was *e*, as can be seen from *cartanaiy* < √kar, in which the palatalization of the initial *k-* was caused by the following *e*. Five infinitives are attested, *kaⁿtanaiy, cartanaiy, bartanaiy, nipaištanaiy*, *θaⁿstanaiy*.

Present participles.

Present participles are active or middle. The active present participles are *nt*-stems. The middle present participles end in *-amna-*. The forms attested are:

Active	Middle
tunuvaⁿt-	*xšayamna-, jiyamna*

The gen.-dat. of *tunuvaⁿt-* is thematic *tunuvaⁿtahạyā*.

Past participles.

The endings of the past participle are *-ta-*, rarely *-ata-*, most often but not always attached to the stem in its reduced form. Not many forms are attested, and each form has to be learned separately:

Stem	Present stem	Past participle
kar/car	*kunau-*	*kạr-ta-*
paiθ	*ni-paiθa-* (*ni-piⁿθa-*)	*ni-piš-ta-*

The meaning of this participle is active with intransitive verbs but passive with transitive verbs (as in English). Examples:

Intransitive	Passive
parai-ta-, mạr-ta-	*kạr-ta-, pā-ta-*, etc.
haⁿgm-ata-, θak-ata-	

Note that the verb *šiyava-* has no past participle in the inscriptions. Instead *paraita-* is used.

SYNTAX. THE NEAR-DEICTIC PRONOUN *IMA-*.

The near-deictic pronoun *ima-* refers to what is near to the speaker in time and space, contrasting with *hauv*. Specifically it refers to what is on earth, as opposed to in heaven.

Examples:

baga vazạrka Auramazdā haya ***imām būmim*** *adā haya* ***avam asmānam*** *adā* "Ahuramazdā (is) the great god, who put in its place this earth, who put in its place that heaven." (DE 1-4)

Dārayavaum haya manā pitā avam xšāyaθiyam akunauš ***ahạyāyā būmiyā*** "Darius, who (was) my father, him he (= Ahuramazdā) made king of this earth." (XPf 23-25)

baga vazạrka Auramazdā haya adadā ***ima frašam taya vainataiy*** "Ahuramazdā (is) the great god, who

put in its place this wonderful (work) that is seen." (DNb 1-2)

mām Auramazdā pātuv hacā gastā utāmaiy viθam utā ***imām dahạyāum*** "May Ahuramazdā protect me from evil, as well as my house and this land." (DNa 51-53)

tayām ***imaišām martiyānām*** *taumām [ubạr]tām paribarā* "Treat well the family of these men!" (DB 4.87-88)

ava ***ahạyāyā dipiyā*** *naiy nipištam* "That is not written in this inscription." (DB 4.47-52)

SYNTAX. THE NEAR-DEICTIC PRONOUN *AITA-*.

This pronoun refers to the matter at hand and often to what has just been said.

aita *xšaçam taya Gaumāta haya maguš adīnā Kabūjiyam* ***aita*** *xšaçam hacā paruviyata amāxam taumāyā āha* "This empire which Gaumāta the magian had robbed Cambyses of (as just told), this empire belonged to our family from old." (DB 1.43-48)

aita*maiy aruvastam upariy manašcā ušīcā* "This (just described) is my agility in both mind and intelligence." (DNb 31-32)

θātiy Dārayavauš xšāyaθiya manā Auramazdā upastām baratuv ... utā imām dahạyāum Auramazdā pātuv ... ***aita*** *adam yānam jadiyāmiy Auramazdām ...* ***aita****maiy yānam Auramazdā dadātuv* "King Darius announces: 'Let Ahuramazdā bring me help! ... And let Ahuramazdā protect this land! ... *This* (is) the favor I ask Ahuramazdā for. Let Ahuramazdā grant me this favor!'" (DPd 12-16, 20-24)

utā atar ***aitā*** *dahạyāva āha yadātaya paruvam daivā ayadiya* "And among these lands (just enumerated), there was (one) where formerly bad gods had had received sacrifices." (XPh 35-36)

SYNTAX. INFINITIVE.

The infinitive is used after words meaning "be able, dare, order, come."

adam ni[ya]štāyam imām [yauviyā]m ***katanaiy*** "I gave the order (for them) to dig this canal." (DZc 8-9)

[i]mā uvnarā tayā Auramazdā [upa]r[iy mā]m niyasaya utādiš atāvayam ***barta[nai]y*** "These (are) talents that Ahuramazdā bestowed upon me. And I was able to bear them." (DNb 45-47)

kašciy naiy adạršnauš cišciy ***θastanaiy*** *pariy Gaumātam tayam magum* "Nobody dared say anything about Gaumāta the magian." (DB 1.53-54)

iyam patikara aθa^{n}gaina tayam Dārayavauš xšāyaθiya niyaštāya ***cartanaiy*** *Mudrāyaiy* "This stone image that King Darius gave order to make in Egypt." (DSab 1-2)

utā ima stānam hauv niyaštāya ***katanaiy*** *... pasāva adam niyaštāyam imām dipim* ***nipaištanaiy*** "And he gave order to dig this *niche... Then I gave the order (for them) to write this inscription." (XV 20-25)

Note that in English one might also translate these sentences using a passive infinitive: "gave order for a canal to be dug, for an inscription to be written."

hauv fravạrtiš ... āiš hadā kārā patiš mām hamaranam ***cartanaiy*** "That Fravarti came together with an army against me to do battle" (DB 2.67)

SYNTAX. PARTICIPLES.

Participles are the adjectival forms of the verb and can be used in the same way as adjectives and nouns.

Present participles.

The active present participle *tunuva^{n}t-* is used as an adjective meaning "mighty, powerful":

*na[i-mā] kāma taya skauθiš **tunuva^{n}tahạyā** rādiy miθa kạriyaiš nai-mā ava kāma taya **t[u]nuvā** skauθaiš rādiy miθa kạriyaiš* "It is not my desire that a weak (man) should be wronged by a mighty (one), nor is it my desire that a mighty (man) should be wronged by a weak (one)." (DNb 8-11)

The middle participle *xšayamna-* is found once in a periphrastic construction with *ah-* meaning "be in command (of), in control (of)":

*manahā uvaipašiyahạyā dạrša[m] **xšayamna** a[m]iy* "By (my) mind I am strongly in control of myself." (DNb 14-15)

The middle participle *jiyamna-* is used in the neuter in a date expression signifying "the last day of":

*Θūravāharahạyā māhạyā **jiyamnam** patiy* "on the last day of the month Θūravāhara" (DB 2.62)

Past participles.

The past participle is commonly used as an adjective or as a noun. It is also used in the Old Persian periphrastic perfect tense (lesson 14).

*[... Xšayār]šāha XŠhạyā viθiyā **kạrtam*** "A ... made in the house of King Xerxes." (XH)

*duvarayāmaiy **basta** adāriya* "He was held bound at my gate" (DB 2.75, 89-90)

*utā aniya **kạrtam** abījāvayam* "And I added other work, too." (XPf 39-40)

*adam abījāvayam abiy avam **kạrtam*** "I added to that work." (XPg 9-10)

*AM Anahita utā Mitra mām pātuv ... utamaiy **kạrtam*** "May Ahuramazdā, Anāhitā, and Mitra protect me and my work." (A^{2}Sd 3-4)

*martiya haya hataxšataiy anu-dim **[ha]kạrtahạyā** avaθādim paribarāmiy haya [v]ināθayatiy anu-dim **vinastahạ[yā** ava]θā pạrsāmiy martiya taya kunautiy yadivā ābaratiy anuv taumanišaiy **xšnuta** amiy* "The man who strives (to do sth.), according to the result, thus I reward him. He who does harm, according to the harm done, thus I punish him. What a man does or else performs according to his power(s) I am pleased (with)." (DNb 25-26)

*ima hašiyam naiy **duruxtam** adam akuna[vam hama]hạyāyā θarda* "This is true, not something said as a lie, (that) I did (it) in one and the same year.'" (DB 4.44-45)

SYNTAX. VERBAL IDIOMS.

The perfect participle with the prefixes *^{h}u-* and *duš-* are used in expressions of the type "to do well," for which Old Persian says "to do well-done" (a so-called *figura etymologica*). The expression is also found in the passive:

*θātiy [Dāra]yavauš xšāyaθiya atar imā dahạyāva martiya haya agriya āha avam **ubạrtam abaram** haya arīka āha avam **ufrastam apạrsam*** "King Darius announces: 'In these lands, the man who was loyal him I treated well. He who sided with the Evil One, him I punished well.'" (DB1.20-22)

*tayām imaišām martiyānām taumām **[ubar]tām paribarā*** “reward well the family of these men!” (DB 4.87-88)

*taya **duškartam akariya** ava adam naibam akunavam* “That which had been done badly (= the bad things that had been done) that I made good.” (XPh 42-43)

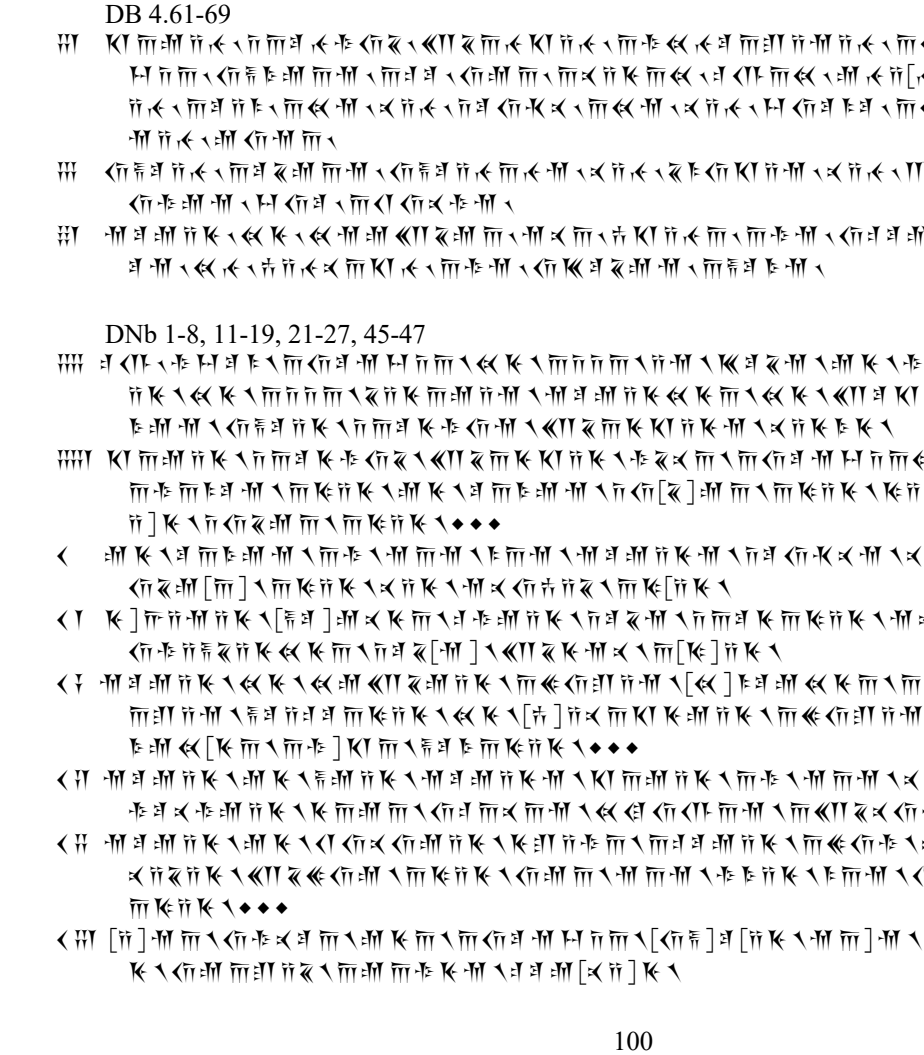
EXERCISES 13

A. Translate into Old Persian:

DB 1.90-96

DB 4.61-69

DNb 1-8, 11-19, 21-27, 45-47



B–Translate into Old Persian:

In Egypt there was a river called the Nile. That (particular) river was deep. Under King Darius a canal was dug from the Nile to the Persian sea. Ships went from Egypt to Persia and from there to Makran in India. There was a Greek man. He went from Makran to Gandhara. He saw a great river and great mountains. He sent (a message) to the king. He said: "O king, your country is great. Your subjects are brave. Everything I see is excellent." When the canal had been dug in Egypt, the Persians sent (his) army from Persia to the Nile. They placed great statues along the river.

When Darius had seized Egypt he gave an order for a canal to be dug from the Nile to the Persian sea and stone statues to be made along the Nile and an inscription to be written on a pillar. He treated well the man who read the inscription before the people, (but) he punished well the man who destroyed it.

Darius's ships went from Cappadocia to the Ionians who (live) in the sea. They arrived there on the last day of the month of Āçiyādiya.

TEXTS. THE END OF THE FALSE SMERDIS.

DB 1.43-49, 61

θātiy Dārayavauš xšāyaθiya ... kašciy naiy adąršnauš cišciy θastanaiy pariy Gaumātam tayam magum yātā adam arasam

pasāva adam Auramaz(d)ām patiyāvahąyaiy Auramazdāmaiy upastām abara Bāgayādaiš māhąyā X raucabiš θakatā āha avaθā adam hadā kamnaibiš martiyaibiš avam Gaumātam tayam magum avājanam utā tayaišaiy fratamā martiyā anušiyā āhatā Sika[y]auvatiš nāmā didā Nisāya nāmā dahąyāuš Mādaiy avadašim avājanam xšaçamšim adam adīnam vašnā Auramazdāha adam xšāyaθiya abavam Auramazdā xšaçam manā frābara

TEXTS. DARIUS'S HELPERS.

DB 4.80-86

θātiy Dārayavauš xšāyaθiya imaiy martiyā tayaiy adakaiy avadā [ā]hatā yātā adam Gaumātam tayam magum avājanam haya Bardiya agaubatā

adakaiy imaiy martiyā hamataxšatā anušiyā manā

Vidafarnā nāma Vahąyasp[ara]hąyā puça Pārsa

[U]tā[na n]āma Θuxrahąyā puça Pārsa

[Gaubar]uva nāma Marduniyahąyā [puça P]ārsa

[Vi]darna nāma Bag[ā]bignahąyā puça Pārsa

Ba[ga]buxša nāma Dāt[u]vahąyahąyā puça Pārsa

Ar[duma]n[iš nāma] Vahau[kahą]y[ā p]uça Pārsa

According to Darius, nobody else of the family but himself was able to challenge Gaumāta, and those who had known the real Bardiya dared say nothing for fear that they might be killed for revealing the truth. Darius decided to take matters into his own hands, and with the help of six friends killed Gaumāta in September of 522. His helpers are listed both in DB and by Herodotus:

Vindafarnah "finder of good fortune"	Intaphernes
Utāna	Otanes
Gaubaruva "*beef-eater"	Gobryas
Vidarna "*the ripper"	Hydarnes
Bagabuxša "God's *joye!"	Megabyxus
Ardumaniš	Aspathines(!)

As we see, Darius and Herodotus agree on all but the last name. Much has been written about the discrepancy, but no good explanation has been given of Herodotus's last name.

VOCABULARY 13

agriya-: *loyal, *first-class (?)
ahąya-* < √ah: to throw
Ānāmaka-: month name
ąrštā-: rectitude, righteousness
aθaiya: *at first
danuva-: flow, run (water)
dąršnau- < √darš: to dare
dipi/ī- fem.: inscription
duvara-: (palace) gate, court
gasta-: foulness
^{h}u-bąrtam pari-bara-: keep in great honor
^{h}ufrastam ^{h}ufraštam pąrsa-: punish well
^{h}u-θa^{n}du-: satisfied, happy
jiyamna-: last day of the month
ka^{n}tanay < √kan: to dig (inf.)
kašciy: anybody
*nāva^{h} (only restored): ships
Nisāya-: place name
pąrtana- neut.: fight, conflict
stāna-: *niche
upa-ay- < √ay: to come close to
vā: or
xraθu- = xratu-
xšaya- < √xšā mid.: to rule, control (+ gen.-dat.)
yauviyā-: canal
zūra^{h}kara-: a doer of crooked deeds, crook, wrong-doer

LESSON 14

PHONOLOGY. CONSONANT ALTERNATIONS 2: MEDISMS.

By the time Old Persian became the official Iranian language under the Achaemenids numerous Median words had found their way into it. The Median words are not restricted to technical terminology such as administration, but are from all parts of the lexicon. Sometimes both Median and Old Persian forms are found.

The main differences between the two languages as reflected in Old Persian are the following:

—The Indo-European palatal velars **ḱ, *ǵ,* and **ǵh* had become palatal affricates in Indo-Iranian **ć* [tś]*, *ǰ* [dź],[34] and *ǰh* [dźh] (> OInd. *ś, j, h*), which, in Iranian probably lost the palatalization becoming **ts* and **dz*. In Old Persian these finally became *θ* and *d* [δ?], but *s* and *z* in the other Iranian languages.

—An exception were the groups **ḱw, *ǵw,* and **ǵwh*, Indo-Iranian **ćw, *ǰw,* and *ǰhw* (> OInd. *śv, jv, hv*), which, in Old Persian, were simplified to *s* and *z*, but elsewhere became **sp* and **zb*.

—In Old Persian, Proto-Iranian **θy > šy* and **θr > ç*, but remained elsewhere.

—Indo-European, **ḱt* became Median *št*, but OPers. *st*.

Note therefore the following correspondences:

Indo-Eur.	Indo-Ir.	Proto-Ir.	OPers.	Med., Av.	Examples
** ḱ*	**tś*	**tś*	*θ*	*s*	*aθaga ~ asā*
**ǵ(h)*	**dź(h)*	**dź*	*d*	*z*	*adānā ~ vazaṛka-*
** ḱw*	**tśw*	**tśw*	*s*	*sp*	*uvasa ~ uvaspa*
**ǵw(h)*	**dź(h)w*	**dźw*	*z*	*zb*	*hązānam ~ patiyazbayam*
**ty*	**ty*	**θy*	*šiy*	*θy*	*hašiya ~ xšāyaθiya*
**tr*	**tr*	**θr*	*ç*	*θr*	*xšaça ~ Xšaθrita*
**ḱt*	**tśt*	**śt*	*st*	*št*	*ufraštam ~ ufrastam*

Note: The phonological features characterizing these "Median" words in Old Persian were probably common in most non-Old Persian languages of the Median-Achaemenid periods, most notably Avestan. The assumption that these words are in fact Median, is therefore based on a political/historic-linguistic argument.

ADJECTIVES AND ADVERBS. CORRELATIVE PRONOMINAL ADJECTIVES AND ADVERBS.

A number of adjectives and adverbs are formed from the pronominal stems *a-* and *ava-* and *ya-* that sometimes, but not usually, occur in pairs. These are often referred to as "correlative." Other pronominal stems may also correspond:

Demonstrative *avākaram* "of such a sort"	Relative	Interrogative/indefinite *ciya/ākaram* "of what sort"	Other
avaθā "in that manner, thus"	*yaθā* "as, like"		*aniyaθā* "else, differently"
ada°, *adakaiy* "then"	*yadiy* "when, if"		
idā "here," *avadā* "there"	*yadā*, *yadāyā* "where(ver)"		*vispadā* "everywhere"
avadaš (*hacā* ~) "from there"			*dūradaš* (*hacā* ~) "from afar"
a/āciy "then"	*yaciy* "whatever"		
avā "so much"	*yāvā* "as long as"		

[34] Note that in Iranian the voiced aspirate series merged with the voiced series: **d* and **dh > d*, etc., e.g., OInd. *dā-* and *dhā-* both = Iran. *dā-*.

yātā "until, as long as, while" *citā* "however long"
yaniy "where, in which"

The ending *-daš* is, according to K. Hoffmann, to be explained by the proportion

Bābirauv : *hacā Bābirauš* = *avadā* : X ⇒ X = *avadaš*

Examples:

yadāyā *paruvam daivā ayadiya* ***avadā*** *adam Auramazdām ayadaiy ṛtācā bṛzmaniy* "where previously the *daiva*s had received sacrifices, there I sacrificed to Ahuramazdā according to Order in the height" (XPh 39-41)

pasāva dādṛaršiš ***citā*** *mām amānaya arminiyaiy* ***yātā*** *adam arasam mādam* "Then Dādṛarši waited for me in Armenia for as long as it took for me to arrive in Media." (DB 2.47-49)

adakaiy *fratara maniyaiy afuvāyā* ***yadiy*** *vaināmiy hamiçiyam yaθā* ***yadiy*** *naiy vaināmiy* "When I see something rebellious, then I feel myself farther beyond fear than when I do not see (it)." (DNb 38-40)

yaθā *paruvamciy* ***avaθā*** *adam akunavam āyadanā tayā Gaumāta haya maguš viyaka* "As (they were) before, thus I made the temples that Gaumāta the magian had ruined." (DB 1.63-64)

VERBS. THE PERIPHRASTIC PERFECT.

The Old Iranian perfect tense appears to have been lost in Old Persian. The old perfect was formed through reduplication, that is, the initial consonant of the stem + a vowel, mostly *a*, was repeated before the stem, e.g., √kar > *caka/ār-*. Only one such form is found in Old Persian: *caxriyā*, which is a 3rd sing. optative perfect. It is only attested in a potentialis construction with the optative expressing irrealis (see lesson 16).

In Old Persian a new perfect was formed, however: a periphrastic formation consisting of a past participle in *-ta-* (ppp.) + forms of "to be" (often omitted).

There are forms of both transitive and intransitive verbs. As the ppp. of transitive verbs has passive meaning ("done, killed") the perfect construction in these instances is formally passive. There is no *active* perfect *construction* corresponding to the *passive* one, however, and the ppp. in the perfect corresponds to both active and passive presents and imperfects.

When the ppp. is from a transitive verb but the agent is not expressed, the perfect participle corresponds to a passive imperfect (*taya kṛtam ~ taya akṛiya*) and should be translated as a passive perfect ("what has been done").

SYNTAX. PERFECT.

The function of the perfect is as a true "present perfect," that is, it expresses the result seen in the present of a past action or event. It is often used to "sum up" past events told in the imperfect. Often, but not exclusively, the perfect is found in relative clauses.

ava ahṛayāyā dipiyā naiy ***nipištam*** "That has not been written (is not written) in this inscription." (DB 4.47)

kāsaka haya kapautaka utā sikabruš haya idā ***kṛta*** *hauv hacā Sugudā abariya* "The blue glass (= lapis lazuli) and the carnelian, which has been made here, that was brought from Sogdiana." (DSf 37-39)

ārajanam tayanā didā ***pištā*** *ava hacā Yaunā abariya* "The decoration with which the fortress has been painted, that was brought from Ionia." (DSf 41-43)

stūnā aθagainiya tayā idā ***kṛtā*** *Abirāduš nāma āvahanam Ūjaiy hacā avadaš abariya* "The stone columns that have been made here were brought from Abirādu, a town in Elam." (DSf 45-47)

θātiy Dārayavauš xšāyaθiya vašnā Auramazdāha utāmaiy aniyašciy vasiy ***astiy kṛtam*** "King Darius announces: 'By the greatness of Ahuramazdā and myself much else too has been done.'" (DB 4.45-47)

θātiy Dārayavauš XŠ Çūšāyā paruv frašam ***framātam*** *paruv frašam* ***kṛtam*** "King Darius announces: 'In Susa much beautiful (work) had been ordered, much has been made.'" (DSf 55-57)

If an agent is expressed it is in the gen.-dat., but note that the only examples are with *kṛta-* "done." Most often the agent is a pronoun, but there are also examples of nouns as agents. When an agent is expressed in a perfect construction it corresponds to an active imperfect and should be translated as active, unless a translation as passive would be better English style. In any case it is wrong to translate it *consistently* as passive, as there is no *active* perfect construction corresponding to the *passive* one.

In fact, formally *manā kṛtam astiy* "I have done" could also be understood as a possessive construction of the type *manā puça astiy* "I have a son" and is thus parallel with English *I have a son* and *I have done*.

θātiy Dārayavauš xšāyaθiya ima taya ***manā kṛtam*** *Pārsaiy* "King Darius announces: 'This (is) what I have done in Persia.'" (DB 3.52-53)

θātiy Dārayavauš xšāyaθiya tayaiy paruvā xšāyaθiyā yātā āha ***avaišām*** *avā naiy* ***astiy kṛtam*** *yaθā* ***manā*** *vašnā Auramazdāha hamahṛayāyā θarda* ***kṛtam*** "King Darius announces: 'The previous kings while they were (kings/alive) have not done as much as I by the greatness of Ahuramazā have done in one year.'" (DB 4.50-52)

*[i]mā uvnarā tayā Auramazdā [upa]r[iy mā]m niyasaya utādiš atāvayam barta[nai]y vašnā Aurama–zdāhā taya****maiy kṛtam*** *imaibiš ūvnaraibiš akunavam tayā mām Auramazdā upariy niyasaya* "These talents which Ahuramazdā bestowed upon me, I was able to support them. By the greatness of Ahuramazdā, that which I have done, that I did with these talents that Ahuramazdā (had) bestowed upon me." (DNb 45-49)

*mām Auramazdā pātuv hadā bagaibiš utā taya****maiy kṛtam*** *utā tayamaiy* ***piça*** *Dārayavahauš XŠhayā* ***kṛtam*** *avašciy Auramazdā pātuv hadā bagaibiš* "May Ahuramazdā together with the (other) gods protect me and that which I have done! And that which my father King Darius has done, may Ahuramazdā together with the (other) gods protect that as well!' (XPc 12-15)

In DSf, *kṛta-* and *akṛiya* are used in the same contexts. The difference between the two is one of perspective: the imperfect focuses on the past activities, whereas the perfect looks at what has been done and is now in place.

In the following passage, which recurs several times only with change of actors and scenery, the use of the perfect instead of the imperfect is difficult to explain. If it is not an example of incipient confusion of the two tenses, we may perhaps regard the forms as conjunct past participles rather than as finite verbs:

θātiy Dārayavauš xšāyaθiya patiy duvitīyam hamiçiyā ***hagmatā paraitā*** *patiš Dādṛaršim hamaranam cartanaiy Tigra nāmā didā Arminiyaiy avadā hamaranam akunava* "King Darius announces: 'For a second (time) the rebels, having come together and gone off against Dadṛarši to fight a battle, fought the battle at a fortress in Armenia named Tigra.'" (DB 2.37-39)

Corresponding to the present perfect there is a past perfect or pluperfect using the imperfect of "to be."

*xšaçam taya hacā amāxam taumāyā **parābaṛtam āha** ava adam patipadam akunavam ... adam taya **parābaṛtam** patiyābaram* "The empire that had been taken away from our family, that I put back in its place (back to where it belonged). ... I brought back that which had been taken away.' (DB 1.61-63, 67-68)

*Θūravāharahaẏā māhaẏā XVIII raucabiš **θakatā āha** avaθāšām hamaranam kaṛtam* "They fought the battle on the 18th of Θūravāhara." (DB 2.41-42)

EXERCISES 14

A–Transliterate, transcribe, and translate from Old Persian the following:

DB 1.61-63, 67-68

DB 2.26-29

DB 2.37-49

DSf 37-47

DSf 55-58

B–Translate into Old Persian:

In this inscription nothing is written that is not true. I never did harm to a weak one. As long as I was king I treated my subjects well everywhere and punished evildoers well.

That which my father did pleases me. It is beautiful. His father had not done as much as my father did while he was (king).

This column, which had been taken away to Babylon, that I brought back to Susa. I put it back here where it belonged. It has been painted with beautiful decoration. In Babylon nothing had been made that was better than what I have made in Persia. Ahuramazdā is pleased with what I have ordered.

TEXTS. XERXES'S BUILDING ACTIVITIES.

XPc 9-15

θātiy Xšayaṛršā XŠ vazṛka vašnā Auramazdāha ima hadiš Dārayavauš XŠ akunauš haya manā pitā
mām Auramazdā pātuv hadā bagaibiš utā taya manā kṛtam utā tayamaiy piça Dārayavahauš XŠhayā
kṛtam avašciy Auramazdā pātuv hadā bagaibiš

XPf 32-48

yaθāmaiy pitā Dārayavauš gāθavā ašiyava vašnā Auramazdahā adam xšāyaθiya abavam piça gāθavā
yaθā adam xšāyaθiya abavam vasiy taya fraθaram akunavam tayamaiy piça kṛtam āha
ava adam apayaiy utā aniya kṛtam abījāvayam
tayapatiy adam akunavam utamaiy taya pitā akunauš ava visam vašnā Auramazdahā akumā
θātiy Xšayaṛršā xšāyaθiya mām Auramazdā pātuv utamaiy xšaçam utā taya manā kṛtam
utā tayamaiy piça kṛtam avašciy Auramazdā pātuv

VOCABULARY 14

Abirādu-: place name
apaya- < pā- "to protect"
ardata- neut.: silver
avā < avant-: so much
axšaina-: blue-green (turquoise)
āvahana- neut.: settlement
citā: for as long as; citā ... yātā: however long (it took) until
çitīyam (çitiyam): a third time
naiy ... *kadāciy: never
paruva-: former
pati-bara- < √bar: to bring back
patipadam √kar: to reestablish, to set back in its proper place
piru-: ivory
pišta- < √paiθ: to paint
sikabru-: carnelian
Θūravāhara-: month name
upariy-ay- < √ay: to abide (by: + inst.-abl.)
vispadā: everywhere
yaniy: where, in which
yāvā: as long as

LESSON 15

PHONOLOGY. PERSIAN AND MEDIAN 2.

As a rule the Elamite transcriptions of Old Persian names show the Persian form, while the Akkadian ones show the older, Median, form, e.g.:

OPers.	Elamite	Akkadian
Āçina-	ha-iš-ši-na	at-ri-na = *Āθrina
Ciça^{n}taxma-	ti-iš-š-ša-an-tam-ma	ši-it-ra-an-tah-ma = *Ciθrantaxma
Bāxtrī-, Av. *Bāxδī-*	ba-ik-tur-ri-iš = *Bāxtriš, ba-ak-ši-iš = *Bāxçiš	ba-ah-tar = *Bāxtar?
Aṛta-vardiya-	ir-du-mar-ti-ia	ar-ta-mar-zi-ia = *Aṛtavarziya
Baṛdiya-	Bir-ti-ya	bar-zi-ya = *Baṛziya

In some instances, the Elamite and Akkadian transcriptions reflect Persian forms not used in the inscriptions (see also lesson 11):

OPers. *Ciça^{n}taxma-*, but Elamite *ti-iš-š-šá-an-tam-ma* = **Tiça^{n}ta^{h}ma*, with 1) a dialectal change (dissimilation) of **č - ç* > **t- ç*, for which we may compare Greek *Tissaphernēs* from OPers. **Ciça-farnah-*; and 2) **xm* > Pers. *^{h}m* as in *tau^{h}mā-* < **tauxmā-*.

OPers. *vispa-zana-*, but Elamite *mišadana* = **visa-dana*, has Pers. *visa* for *vispa* and *dana* for *zana*.

ADVERBS.

Adverbs in Old Persian are formed in various ways. One large group of adverbs consist of the so-called correlative adverbs (lesson 14). Other adverbs include the following types:

1. adverbs without identifiable derivation: *apiy*, °*patiy*; *nūram*;
2. adverbs derived from adjectives,
   a. using the nom.-acc. sing. ending *-am*: *apataram*, *dargam*, *duviti/īyam* and *çiti/īyam*, *paruvam*;
   b. using the loc. sing. ending *-(a)iy*: *vasiy*, *ašnaiy*, *dūraiy(apiy)*;
3. adverbs derived from adjectives or other words using other endings:
   a. ending *-ta^{h}*: *paruviyata^{h}*, *a^{h}mata^{h}*, *fravata^{h}*.
4. compounds: *pati-padam*, *duvitā-paranam*, *hayāparam* (*patiy hayāparam*) "once again," *fra-haravam*, *ni-padiy*, *pasāva* (< *pasā-ava*), *para-draya^{h}*.

Note that adverbs can be used as predicate of "to be":

kāra Pārsa utā Māda haya upā mām āha hauv ***kamnam*** *āha* "The Persian and Median army I had at my disposal was insufficient." (DB 2.18-19)

VERBS. THE INJUNCTIVE.

The injunctive is formally an imperfect without the augment, e.g., *taṛsam*, vs. imperf. *ataṛsam*.

VERBS. THE SUBJUNCTIVE.

The subjunctive marker was originally the addition of an "extra" thematic vowel, that is, athematic verbs had subjunctive stems in *-a-*, while thematic verbs had subjunctive stems in *-ā-*. Early on, however, the marker of the thematic verbs (*-ā-*) began spreading to the athematic verbs, as well, as in *kunavāniy*, etc.

In the 1st sing. the ending has an *-n-* rather than an *-m-*.

Only singular forms of the subjunctive are attested:

	athematic	thematic
Active Sing.		
1	*-aniy*	*-āniy*
2	*-ahạy*	*-āhạy*
3	*-atiy*	*-ātiy*

athematic	thematic
ahaniy	*kunavāniy*
āhạy (< **ahahạy*)	*vaināhạy*, *kunavāhạy*, *θāhạy*
ahatiy	*bavātiy*, *kunavātiy*

Middle Sing.		
1	*-anaiy*	*-ānaiy*
2	*-ahay*	*-āhay*
3	*-ataiy*	*-ātaiy*

	kunavānaiy
	maniyāhay (*maniyā*^{ha}*iy*)
	yadātaiy

Notes:

The form *θāhạy* is subjunctive in DB 4.55 and must be contracted from **θahāhi* (cf. lesson 11).

The form *maniyāiy* in XPh 47 may be purely orthographic for *maniyā*^{ha}*iy* or a late form with contraction.

SYNTAX. INJUNCTIVE.

The injunctive is used with *mā* to express exhortations and negative commands ("let me not do, be!" "you should not do/be doing!").

hacā aniyanā ***mā tạrsam*** "Let me not fear another!" (DPe 20-21)

martiyā hayā Auramazdāhā framānā hauvtaiy gastā ***mā θadaya*** *paθi/īm tayām rāstām* ***mā avarda mā stabava*** "Man! Let not the command of Ahuramazdā seem evil to you! Do not leave the straight path! Do not be obstinate!" (DNa 56-60)

SYNTAX. USES OF THE SUBJUNCTIVE.

The main functions of the subjunctive in Old Persian are:

1. to express future (< "prospective/eventual subjunctive"), mainly in main, temporal, conditional, and relative clauses ("he who, whoever");

θātiy Dārayavauš xšāyaθiya yadiy avaθā ***maniyāhay*** *hacā aniyanā mā tạrsam imam Pārsam kāram pādiy* "King Darius announces: 'If you think: Let me not fear another! then protect this Persian people!'" (DPe 18-24)

yadiy kāra Pārsa ***pāta ahatiy*** *hayā duvaiš[t]am šiyātiš axšatā hauvciy aurā* ***nirasātiy*** *abiy imām viθam* "If the Persian people is protected (then) precisely the longest peace unbroken will come down upon this house.'" (DPe 18-22)

avākaramcamaiy ušīy u[t]ā framānā yaθāmaiy taya kạrtam ***vaināhạy*** *[y]adivā* ***āxšnavāhạy*** *utā viθiyā utā spāya*^{n}*tiyayā* "And my understanding and thought is in the manner you see (from) that which I have done or if you hear (about it), both at home and in the camp." (DNb 27-31)

θātiy Dārayavauš xšāyaθiya tuvam kā x[šāyaθiya ha]ya aparam ***āhạy*** *hacā draugā dạršam patipayauvā mart[iya haya drau]jana* ***ahatiy*** *avam ufraštam pạrsā yadiy avaθā* ***man[iyāhay]*** *dahạyāušmaiy duruvā* ***ahatiy*** "King Darius announces: 'You who will be king in the future, protect yourself strongly from the lie. If you think: Let my land be safe! (then) punish well any man who may be a liar!'" (DB 4.36-40)

θātiy Dārayavauš xšāyaθiya yadiy imām hadugām ***apagaudayāhạy*** *naiy* ***θāhạy*** *kārahạyā* "King Darius announces: If you hide this testimony (and) do not tell it to the people ..." (DB 4.57-58)

θātiy Dārayavauš xšāyaθiya tuvam kā xšāyaθiya haya aparam ***āhạy*** *tayām imaišām martiyānām taumām [ubạr]tām paribarā* "King Darius announces: 'You who will be king in the future, treat well the family of these men!'" (DB 4.86-88)

θātiy Dārayavauš xšāyaθiya haya Auramazdām ***yadātaiy*** *yānam avahạyā* ***ahatiy*** *utā jīvahạyā utā mạrtahạyā* "King Darius announces: 'He who sacrifices to Ahuramazdā will receive a boon both (while) alive and (after he is) dead.'" (DB 5.18-20=33-36)

2. in final clauses "in order that"; only negated clauses are attested: *mātaya* "lest, in order that ... not":

θātiy Dārayavauš xšāyaθiya vašnā Auramazdāha utāmaiy aniyašciy vasiy astiy kạrtam ava ahạyāyā dipiyā naiy nipištam avahạyarādiy naiy nipištam ***mātaya*** *haya aparam imām dipim* ***patipạrsātiy*** *avahạyā paruv* ***θadayātiy*** *taya manā kạrtam naišim ima* ***vạrnavātaiy*** *duruxtam* ***maniyātaiy*** "King Darius announces: 'By the greatness of Ahuramazdā and my self much else has been done.[35] That has not been written in this inscription for the reason that whoever may read this inscription in the future should not find what I have done too much and does not believe it (but) thinks it has been made up (= is a lie).'" (DB 4.45-50)

tuvam kā haya aparam imām dipi[m] patipạrsāhạy taya manā kạrtam vạrnavatām θuvām ***mātaya*** *dra[uga]m* ***maniyāhay*** "You whoever may see this inscription in the future believe that which I have done, so that you do not think it is a lie!'" (DB 4.41-43)

3. to express the "hortative," i.e., exhortation to 1st person: "may I be/do!" "let me be/do!";

šiyāta ***ahaniy*** *jīva utā mạrta ạrtāvā* ***ahaniy*** "Let me be happy (while) alive and blessed (after I am) dead!" (XPh 47-48)

SYNTAX. INDIRECT AND DIRECT SPEECH.

In Old Persian indirect speech does not exist, instead direct speech is used. Direct speech is introduced by *taya* or without any introductory particle, in which case the content of the speech or thought follows directly upon the introductory verb (to say, think, know) and can be recognized from the choice of tense or mood in it.[36]

yadipatiy ***maniy[āhaiy ta]ya*** *ciyakaram [āha a]vā dahạyāva tayā Dārayavauš xšāyaθiya adāraya patikarā dīdiy tayaiy gāθum baratiy* "Also, if you think: 'How were those lands that King Darius held,' then look at the statues that carry the throne!" (DNa 38-42)

*avahạyarādiy kāram avājaniyā mā****taya****mām xšnāsātiy* ***taya*** *adam naiy Bạrdiya amiy haya Kurauš puça* "For that reason he would kill the people (thinking) that: 'May it (they) not know me (and realize that): ḱI am not Smerdis son of Cyrus!»'" = "He would kill the people in order that it (the people) should not realize that he was not Smerdis son of Cyrus!" (DB 1.51-53)

θātiy Dārayavauš xšāyaθiya vašnā Auramazdāha taya ***amaniyaiy*** *kunavāniy avamaiy visam ucāram āha* "King Darius announces: 'By the greatness of Ahuramazdā whatever I thought 'let me do' all (that) was easy for me.'" = "... whatever I thought I would do was easy for me." (DSl)

[35] See lesson 17 for another interpretation of this passage.

[36] Schmitt, 1995b.

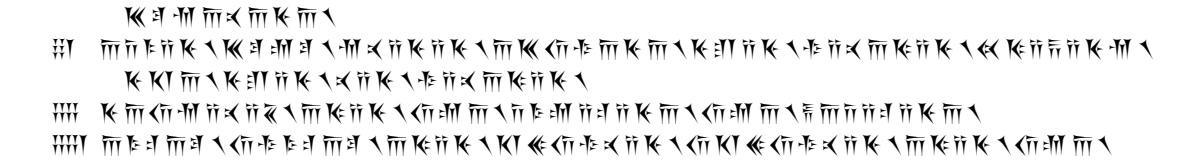
*tuva ka/kā haya apara yadi-**maniyāiy** šiyāta ahaniy jīva utā mąrta ąrtāvā ahaniy avanā dātā parīdiy taya Auramazdā niyaštāya* “You whoever in the future may think: ‘Let me be happy both (while) alive, and (after I am) dead let me be blessed!’ behave according to the law which Ahuramazdā set down!” = “You whoever in the future may think you will be happy both (while) alive and (after you are) dead you will be blessed, behave ...” (XPh 46-50)

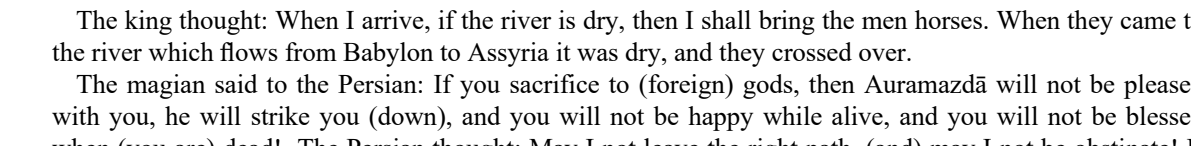
EXERCISES 15

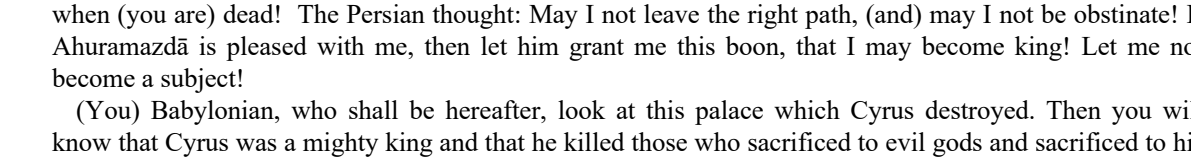
A–Transliterate, transcribe, and translate from Old Persian the following:

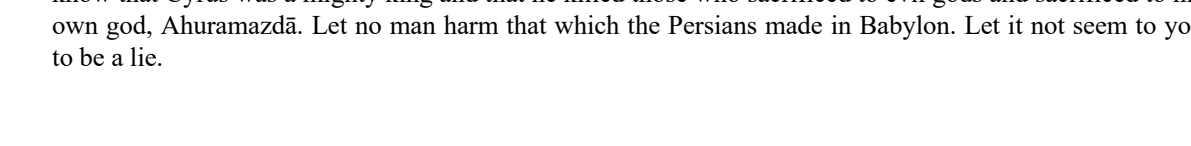
DNa 38-47

DNb 27-45









B–Translate into Old Persian:

The king thought: When I arrive, if the river is dry, then I shall bring the men horses. When they came to the river which flows from Babylon to Assyria it was dry, and they crossed over.

The magian said to the Persian: If you sacrifice to (foreign) gods, then Auramazdā will not be pleased with you, he will strike you (down), and you will not be happy while alive, and you will not be blessed when (you are) dead! The Persian thought: May I not leave the right path, (and) may I not be obstinate! If Ahuramazdā is pleased with me, then let him grant me this boon, that I may become king! Let me not become a subject!

(You) Babylonian, who shall be hereafter, look at this palace which Cyrus destroyed. Then you will know that Cyrus was a mighty king and that he killed those who sacrificed to evil gods and sacrificed to his own god, Ahuramazdā. Let no man harm that which the Persians made in Babylon. Let it not seem to you to be a lie.

TEXTS. DARIUS'S PRAYER.

DPe

adam Dārayavauš xšāyaθiya vazṛka xšāyaθiya xšāyaθiyānām xšāyaθiya dahạyūnām tayaišām parūnām Vištāspahạyā puça Haxāmanišiya

θātiy Dārayavauš xšāyaθiya vašnā Auramazdāha imā dahạyāva tayā adam adạršiy hadā anā Pārsā kārā tayā hacāma atạrsa manā bājim abara

Ūvja Māda Bābiruš Arabāya Aθurā Mudrāyā Armina Katpatuka Sparda Yaunā tayaiy uškahạyā utā tayaiy drayahạyā

utā dahạyāva tayā para draya Asagarta Parθava Zraka Haraiva Bāxtriš Suguda Uvārazmīy Θataguš Harauvatiš Hiduš Gadāra Sakā Maka

θātiy Dārayavauš xšāyaθiya yadiy avaθā maniyāhay hacā aniyanā mā tạrsam imam Pārsam kāram pādiy yadiy kāra Pārsa pāta ahatiy hayā duvaiš[t]am šiyātiš axšatā hauvciy aurā nirasātiy abiy imām viθam

TEXTS. DARIUS'S ACCESSION.

DSf 8-18

θātiy Dārayavauš XŠ ... vašnā Auramazdāha haya ma[nā] pitā Vištāspa utā Aršāma haya manā [ni]yāka av[ā] ubā ajīvatam yadiy Auramazdā mām XŠ[ya]m akunauš ahạyāyā BUyā Auramazd[ām ava]θā kāma āha ha[r]uvahạyāy[ā BUyā] mar[tiyam mām]avạr[navatā mā]m XŠyam a[kunauš ahạyā]yā BUyā

VOCABULARY 15

ada-: then
apa-gaudaya √gaud: to hide
aparam: henceforth, afterward
apiy: also
Asagarta-: Sagartia
aurā: hither
avarda for ava-^{h}ạrda- < √hard(?): to leave, relinquish
axšata-: undisturbed
dūraiy adv.: far
hayāparam (patiy hayāparam) adv.: once again
^{h}uškah-: dry land
ni-rasa- √ras: to come down
parā-gmata- < √ay/gam: gone far (partic.)
parataram: farther away, beyond[37]
pati-jan- < √jan mid.: to fight (back)
pati-pạrsa- < √pạrs/fraθ: to read
paθi/ī- fem.: path
spāya^{n}tiya-: *army camp
tuvam kā ... haya: you who
θadaya- < √θa^{n}d: to seem (+ gen.-dat.)
xšnāsa- < √xšnā/dān: to know

[37] Schmitt (2000, p. 32) argues for a noun meaning "enemy" and reads *parataram*, presumably "the one on the other side, the enemy."

LESSON 16

VERBS. OPTATIVE.

The optative is sparsely represented in our inscriptions but must still have been quite common. The forms are the regular Indo-Iranian ones. They are:

	athematic	thematic	athematic	thematic
Active				
Sing.				
3	*-iyā^{t}*	*-aiš*	*avājaniyā^{t}*; *biyā^{t}*, *ājamiyā^{t}*; *caxriyā^{t}*	*vināθayaiš, kąriyaiš, fraθiyaiš*
Plur.				
3	-	*-aiš(a^{n} ?)*		*yadiyaiš(a^{n} ?)*
Middle				
Sing.				
2	-	*-aišā*		*yadaišā*
Plur.				
3	-	*-aya^{n}tā*		*akunavaya^{n}tā*

VERBS. THE AUGMENTED (PRETERITAL) OPTATIVE.

In Old Persian and Avestan we find a few optative forms with augments, made from present indicative or aorist stems. The forms are:

Sing. 3 *avājaniyā^{t}*
Plur. 3 *akunavaya^{n}tā*

VERBS. THE POTENTIALIS.

There are a few verbal constructions in Old Persian involving a past participle + forms of √bav or √kar. These constructions are now called potentialis.

Sing.	active	passive
Present optative		
3	*dītam caxriyā^{t}*	
Imperfect indicative		
3	*kąrtam akunauš*	*ka^{n}tam abava*

SYNTAX. PARTICLES.

-ca "as well"

*utā aniyaš**ca** āha taya duškąrtam akąriya ava adam naibam akunavam*
"And there was other matter as well that had been made badly—that I made good." (XPh 41-46)

-ciy "just, precisely; even; too, as well"

*adamšim gāθavā avāstāyam yaθā paruvam**ciy*** "I put it (back) in its place, just as (it had been) before." (DB 1.61-63)

*tayataiy gaušāyā θ[ahąyātiy] avaš**ciy** āxšnudiy* "Listen to just that which is said into your ears." (DNb 53-54)

*yadiy kāra Pārsa pāta ahatiy hayā duvaiš[t]am šiyātiš axšatā hauv**ciy** aurā nirasātiy abiy imām viθam*
"If the Persian people is protected (then) precisely the longest peace unbroken will descend upon this house.'" (DPe 18-24)

*ima hadiš taya Çūšāyā akunavam hacā**ciy** dūradaš ārajanamšaiy abariya* "This palace which I built at Susa, the decoration for it was brought even from far away." (DSf 22-23)

*vašnā Auramazdāha utāmaiy aniyaš**ciy** vasiy astiy kạrtam* "by the greatness of Ahuramazdā and myself much else too has been done." (DB 4.46-47)

*vašnā**[ci]y** Auramazdāha ada[m] abiyajāvayam abiy ava kạrtam utā frataram akunavam* "also by the greatness of Ahuramazdā, I added to that work and made it better." (XPg 7-12)

See also indefinite pronouns (lesson 13).

SYNTAX. NOMINATIVE. 3.

A variety of verbs other than "to be" take a nominative predicate, cf.:

*vayam **Haxāmanišiyā θahạyāmahạy*** "We are called Achaemenids." (DB 1.7 = DBa 10-11)

*Naditabaira haya **Nabukudracara agaubatā*** "Nidintu-Bēl, who called himself Nebuchadrezzar" (after DB 1.84)

*avahạyarādiy naiy nipištam mātaya haya aparam imām dipim patipạrsātiy avahạyā **paruv θadayātiy** taya manā kạrtam* "It has not been written (here) lest that which I have done seem (too) much to whoever read this inscription in the future." (DB 4.47-49)

*adakaiy **fratara** maniyaiy afuvāyā yadiy vaināmiy hamiçiyam yaθā yadiy naiy vaināmiy* "When I see something rebellious, then I feel myself farther ahead of fear than when I do not see (it)." (DNb 38-40)

Transitive verbs that take two accusatives (direct object and predicate of the direct object) take two nominatives when passive:

***Fravartiš** agạrbiya ānayatā abiy mām ... duvarayāmaiy **basta** adāriya* "Phraortes was seized and led to me. He was kept bound at my gate." (DB 2.73-75)

cf.

*utā **Ciçataxmam agạrbāya ānaya** abiy mām* "And they seized Ciçantaxmam and led him to me." (DB 2.87-88)

*utā[šām haya maθ]išta Skuxa nāma **avam agạrbāya [basta]m ānaya** [abiy mām]*
"And their leader, Skunxa, him they seized and led (him) bound to me." (DB 5.26-28)

SYNTAX. OPTATIVE.

The optative is used to express a wish (negation *naiy*), hence also exhortation (commands, prayers) and prohibitions (negation *mā*). It is used to express potential (pres. opt.) and unreal (perf. opt.) conditions (with *yadiy*). Examples:

*Auramazdām **yadaišā** ạrtācā bạrzmaniy* "You should sacrifice to Ahuramazdā according to the Order in the height!" (XPh 50-51)

Auramazdā θuvām dauštā ***biyā*** *utā[ta]iy taumā vasiy* ***biyā*** "May Ahuramazdā be pleased with you, and may you have much family!" (DB 4.55-56)

Auramazdāta[i]y jatā ***biyā*** *utātaiy taumā* ***mā biyā*** "May Ahuramazdā strike you, and may you have no family!" (DB 4.56-59)

abiy imām dahạyāum ***mā ājamiyā*** *mā hainā mā dušiyāram ma drauga aita adam yānam jadiyāmiy Auramazdām* "Against this land may there come neither an enemy army nor famine nor the lie! This boon I ask Ahuramazdā for." (DPd 18-22)

patiyazbayam daivā ***mā yadiyaiša*** "I counter-demanded 'The *daiva*s should not be sacrificed to!'" (XPh 38-39)

na[i-mā] kāma taya skauθiš tunuvaⁿtahạyā rādiy miθa ***kạriyaiš*** *naimā ava kāma taya t[u]nuvā skauθaiš rādiy miθa* ***kạriyaiš*** "It is not my desire that a weak (man) should be wronged by a mighty (one), nor is it my desire that a mighty (man) should be wronged by a weak (one)." (DNb 8-11)

naimā kāma taya martiya ***vināθayaiš*** *naipatimā ava kāma yadiy* ***vināθayaiš naiy fraθiyaiš*** *martiya* "It is not my desire that a man should work damage, nor is it my desire that a man should not be punished if he should work damage." (DNb 19-21)

SYNTAX. PRETERITAL OPTATIVE.

The "augmented" or "preterital optatives" are used to express repeated or habitual action in the past.

θātiy Dārayavauš xšāyaθiya imā dahạyāva tayā manā pati[yāiša] vašnā Auramazdāha ma[n]ā badakā āhatā manā bājim abaratā [taya]šām hacāma aθahạya xšapavā raucapativā ava ***akunavayatā***
"King Darius announces: 'These lands which came to me, by the greatness of Ahuramazdā they were my subjects. They paid me tribute. Whatever was said to them by me at night or also by day, that they would do.'" (DB 1.17-20)

vašn[ā] Auramazdāha imā dahạyāva tayanā manā dātā apariyāya yaθāšām hacāma aθahạya [a]vaθā ***akunavayatā*** "By the greatness of Ahuramazdā these lands which abode by my law, as was said to them by me, thus they would do." (DB 1.22-24)

kārašim hacā dạršam atạrsa kāram vasiy ***avājaniyā*** *haya paranam Bardiyam adānā avahạyarādiy kāram* ***avājaniyā*** *mātayamām xšnāsātiy taya adam naiy Bardiya amiy haya Kurauš puça* "The people/army feared him strongly: He would kill in large numbers the people who had known Smerdis in the past. For that reason he would kill it (them; thinking) that: 'May it (they) not learn that I am not Smerdis son of Cyrus!'" (DB 1.50-53)

SYNTAX. POTENTIALIS.

The potentialis expresses either completion of an action or the feasability of an action.

θātiy Dārayavauš xšāyaθiya naiy āha martiya naiy Pārsa naiy Māda naiy amāxam taumāyā kašciy haya avam Gaumātam tayam magum xšaçam ***dītam caxriyā*** "King Darius announces: 'There was not a (single) man—neither Persian, Median, nor anyone of our family—who could have taken the command from that Gaumāta, the magian.'" (DB 1.48-50)

yātā ***kạrtam akunavam*** "until I finished (doing)" (DNa 51, XPf 45-46)

yaniy dipim naiy ***nipištām akunauš*** "where he had not finished writing (or: been able to write) an inscription" (XV 22-23)

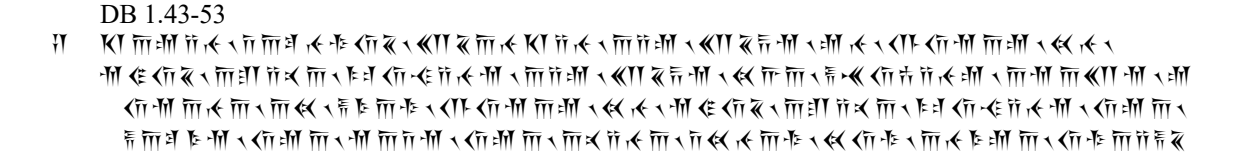
yaθā ***katam abava*** “when it had been finished digging” (when they had finished digging it) (DSf 25)

EXERCISES 16

A–Transliterate, transcribe, and translate from Old Persian the following:

DB 1.17-24

DB 1.43-53



DB 4.52-59

DNb 8-13, 19-24

B–Translate into Old Persian:

King Cyrus said: You should sacrifice to the Babylonian gods, so that (= and then) the god of the Babylonians may be pleased with you and you and your family may have much happiness.

Cyaxares said: There was no man, either Assyrian or Babylonian, who could have done what I did in Media. I fought battles with the Assyrians until I had taken the command from the Assyrian king. After that the Assyrians would do whatever they were told by me.

Cyrus prayed to the gods: May my family come to no harm! May there be no rebel in my land! May no one harm my house! May my people be protected!

TEXTS. DARIUS IN EGYPT.

DSab (inscription on a statue of Darius found at Susa but transported there from Egypt)

baga vaẓarka Aurama[z]dā haya imām būmim adā haya avam asmānam adā haya martiyam adā haya šiyātim adā marti[yahạyā haya D]ārayavaum xšāyaθiyam akunauš

iyam patikara aθagaina tayam Dārayavauš xšāyaθiya niyaš{ā}tāya cartanaiy Mudrāyaiy avahạyarādiy hayašim aparam vainātiy avahạyā [azdā bavā]tiy taya Pārsa martiya Mudrāyam adāraiya

adam Dārayavauš xšāyaθiya vaẓarka xšāyaθiya xšāyaθi[yānām] xšāyaθi[ya dahạyūnām] xšāyaθiya ahạyāyā būmiyā vaẓarkāyā Vištāspahạyā puça Haxāmanišiya

θātiy Dāra[yava]uš xšā[yaθiya mā]m Auramazdā pātuv utā tayamaiy kạrtam

TEXTS. THE SUEZ CANAL.

DZc

[baga] vaẓarka Auramazdā haya avam asmānam adā haya imām bū[mi]m adā haya [mar]tiyam adā ha[ya š]iyātim adā martiyahạyā haya Dārayavaum XŠyam aku[nau]š haya D[ā]rayavahauš XŠyā xšaçam frābara taya vaẓarkam taya [uvaspam u]mar[ti]yam

adam Dārayavauš XŠ vaẓarka XŠ XŠyānām XŠ dahạyūnām v[ispazan]ānām [XŠ a]hạyāyā būmiyā vaẓarkāyā dūraiy apiy Vištās[pahạyā p]uça Haxāmanišiya

θātiy Dārayavauš XŠ ada[m P]ārsa ami[y hac]ā Pārsā Mudrāyam agạrbā[ya]m adam ni[ya]štāyam imām [yauviyā]m ka^{n}tanaiy hacā Pirāva nāma rauta taya Mudrāyaiy danu[vatiy a]biy [d]raya taya hacā Pārsā aitiy pas[āva] iyam yauviyā [akani]ya ava[θā yaθā] adam niyaštāyam ut[ā nāva] āya^{n}tā hacā [Mudrā]yā ta[ra imā]m yauviyām abiy Pārsam [ava]θā yaθā mā[m kāma āha]

VOCABULARY 16

fraθiya- < √pạrs/fraθ: to be punished
nūram: now
paranam: previously
pati-paya- √pā mid.: to guard (oneself)
pati-zbaya- √zbā: to counter-demand (?), forbid (?)[38]
skauθi- = škauθi-: weak, poor
xšap- fem.: night
yadāyā (for *yadāyadā?): where(ever)

[38] Shaked 2005, 168–69.

LESSON 17

SYNTAX. COORDINATION.

Parataxis.

Main clauses often follow one another without any coordinating particle, where in English one would use "and" or "but."

VIII manā taumāyā tayaiy paruvam xšāyaθiyā āha adam navama "(There were) eight in my family who were kings before; I (am) the ninth." (DBa 14-17)

iyam Gaumāta haya maguš adurujiya avaθā aθaha "This (is) Gaumāta, the magian; he lied (and) said thus." (DBd)

**pasāva I martiya āha Gaumāta nāma hauv udapatatā* "Then there was a certain man called Gaumāta; he rose up ..." (DB 1.35-36)

pasāva adam frāišayam Ūvjam hauv Āçina basta ānayatā abiy mām "Then I sent (messengers) to Elam. That Āçina was led bound to me." (DB 1.82-83)

Coordination by *-cā*.

A B-*cā*:

*vašnā **Auramazdāhā manacā** Dārayavahauš xšāyaθiyahạyā* "by the greatness of Auramazdā and me, King Darius" (DPd 9-11)

A-*cā* B-*cā*:

*aitamaiy aruvastam upariy **manašcā ušīcā*** "This is my agility in both thought and understanding." (DNb 31-32)

*ima taya adam akunavam **duvitīyāmca *çitiyāmca** θardam pasāva yaθā xšāyaθiya [abavam]* "This is what I did in the second and third year after I became king." (DB 5.2-5)

A B-*cā* C-*cā*:

*adam niyaçārayam kārahạyā abicarīš **gaiθāmcā māniyamcā*** "I restored to the people the pastures, the cattle and the household (slaves)." (DB 1.64-66)

Coordination by *utā*.

A *utā* B:

*vašnā **Auramazdāha utāmaiy*** "by the greatness of Ahuramazdā and me" (DB 4.45-47) (cf. *vašnā Auramazdāhā manacā Dārayavahauš xšāyaθiyahạyā* (DPd 9-11)

*yakā **hacā Gadārā** ābariya **utā hacā Karmānā*** "The sisso wood was brought/carried from Gandhara and from Carmania." (DSf 34-35)

*AM Anahita [u]tā Mⁱtra **mām** pātuv hacā vispā gastā **utamaiy kạrtam*** "May Ahuramazdā, Anāhitā, and Miθra protect me from all evil as well as that which I have done!" (A^2Sd 3-4)

manā Auramazdā upastām ***baratuv*** *hadā visaibiš bagaibiš* ***utā*** *imām dahạyāum Auramazdā* ***pātuv*** "May Ahuramazdā bear me aid together with all the gods, and may Ahuramazdā protect this land!'" (DPd 13-16)

A B *utā* C:

AM Anahita [u]tā Miθra *mām pātuv hacā vispā gastā* "May Ahuramazdā, Anāhitā, and Miθra protect me from all evil!" (A^2Sd 3-4)

A *utā* B *utā* C:

mām *Auramazdā pātuv hacā *gastā* ***utāmaiy viθam utā imām dahạyāum*** "May Ahuramazdā protect me from evil, as well as my house and this land." (DNa 51-53)

utā A *utā* B.

utā *avam Vahạyazdātam* ***agạrbāya utā*** *martiyā tayašaiy fratamā anušiyā āhatā* ***agạrbāya*** "They both seized that Vahạyazdāta and seized the men who were his foremost followers." (DB 3.47-49)

utā A *utā* B *utā* C.

pasāva Gaumāta haya maguš adīnā Kabūjiyam ***utā Pārsam utā Mādam utā aniyā dahạyāva*** "Then Gaumāta the magian robbed Cambyses of both Persia and Media and the other lands.'" (DB 1.46-47)

Coordination by *-cā ... utā*.

adam kāram gāθavā avāstāyam ***Pārsamcā Mādamcā utā aniyā dahạyāva*** "I settled the people/army in (its) place, both Persia and Media and the other lands." (DB 1.66-67)

Coordination by repetition.

utā imām dahạyāum Auramazdā pātuv ***hacā haināyā hacā dušiyārā hacā draugā*** "May Ahuramazdā protect this land from the enemy army, from famine, (and) from the Lie!" (DPd 15-18)

abiy imām dahạyāum mā ājamiyā ***mā hainā mā dušiyāram ma drauga*** "Against this land may there come neither an enemy army nor famine nor the lie!" (DPd 18-20)

Sentence-introductory *utā*.

utā *I martiya Bābiruviya Naditabaira nāma Aina[ira]hạyā puça hauv udapatatā Bābirauv* "And there was a certain Nidintubēl, a Babylonian: he rose up in rebellion in Babylon." (DB 1.77-78)

utā *atar aitā dahạyāva āha yadātaya paruvam daivā ayadiya* "And among these lands (just enumerated), there was (one) where formerly bad gods had been sacrificed to." (XPh 35-36)

"Empty" *utā*:

Occasionally *utā* introduces a main clause after a subordinate clause with the function of accomodating an enclitic pronoun:

[i]mā uvnarā tayā Auramazdā [upa]r[iy mā]m niyasaya ***utā****diš atāvayam barta[nai]y* "These (are) talents that Ahuramazdā bestowed upon me. And I was able to bear them." (DNb 45-47)

Perhaps also in:

θātiy Dārayavauš xšāyaθiya vašnā Auramazdāha utāmaiy aniyašciy vasiy astiy kartam "King Darius announces: 'By the greatness of Ahuramazdā I have done much else as well.'" (DB 4.45-47)[39]

Disjunction.

A B-*vā*:

martiya ***haya draujana*** *ahatiy* ***hayavā zūrakara*** *ahatiy avaiy mā dauštā biyā* "A man who is a liar or does crooked deeds—those you shall not befriend!" (DB 4.68-69)

yadiy ***imām dipim*** *vaināhay* ***imaivā patikarā*** *naiydiš vikanahay* "If you see this inscription or these images (and) do not destroy them..." (DB 4.72-73)

martiya ***taya kunautiy yadivā ābaratiy*** *anuv taumanišaiy xšnuta amiy* "What a man does or if he brings (it) about according to his powers I am pleased (with)." (DNb 25-26)

A-*vā* B-*vā*:

[taya]šām hacāma aθahaya ***xšapavā raucapativā*** *ava* ***akunavayatā***
"Whatever was said to them by me either at night or also by day, that they would do.'" (DB 1.19-20)

Parenthetical clauses.

I martiya Martiya nāma Cicaxraiš puça Kuganakā nāma vardanam Pārsaiy ***avadā adāraya*** *hauv udapatatā Ūvjaiy* "One man, Martiya, son of Cincaxra, dwelt in the town of Kuganakā in Persia—he rose up in Elam." (DB 2.8-9)

cf.

I martiya Fra[vartiš nāma Māda] hauv udapatatā Mādaiy "One man named Fravarti, a Mede—he rose up in Media." (DB 2.14-15)

SYNTAX. SUBORDINATION.

Subordination by parataxis.

In Old Persian the verbs meaning "to command, order to do" are occasionally construed by parataxis: "he ordered someone (who) did". The construction recalls the Middle Persian construction with relative pronoun: *framūd kē* "he ordered (someone) who did." The more common practice is to use an infinitive construction (lesson 13).

****niyaštāyam*** *hauv Arxa utā martiyā tayaišaiy fratamā anušiyā āhatā Bābirauv uzmayāpatiy* ***akariyatā*** "I commanded (that) that Arxa and the men who were his foremost followers should be impaled in Babylon." (DB 3.91-92)

*vašnā AM *Anahata utā Miθra adam* ***nⁱstāyᵃ*** *apadānā imam* ***akunaiyᵃ*** "By the greatness of Ahuramazdā, Anāhitā, and Miθra, I ordered (someone who) made this palace." (A^{2}Sa 4, see lesson 19)

The same construction is found with *kāma ah-*:

[39] Thus Schmitt, 1986. The expression *utamaiy kartam* "and my work" is common, however, so the other interpretation (lesson 15) may be more probable.

*Auramazdām avaθā **kāma āha** Dārayavaum haya manā pitā avam xšāyaθiyam akunauš ahąyāyā būmīyā*
"It was the wish of Ahuramazdā that he made my father Darius king of this earth." (XPf 21-25)

Relative clauses modifying phrases with the existential verb ("there is, was") can lack a relative pronoun as subject (cf. Eng. *there is nothing pleases me more*).

*yaθā taya adam xšāyaθiya abavam **astiy** atar aitā dahąyāva tayaiy upariy nipištā **ayauda***
"When I became king there was among these lands that are written above (one that) was in turmoil." (XPh 29-32)

Subordinating conjunctions.

***taya* "that"**

The conjunction (neut. relative pronoun) *taya* is used in a variety of subordinate clauses, like Eng. *that*, French *que*, etc.

Substantival clauses:

Subject-clauses.

*na[imā] kāma **taya** skauθiš tunuvatahyā rādiy miθa **kąriyaiš** naimā ava kāma **taya** t[u]nuvā skauθaiš rādiy miθa **kąriyaiš** ... naimā kāma **taya** martiya vināθayaiš* "It is not my desire that a weak (man) should be wronged by a mighty (one), nor is it my desire that a mighty (man) should be wronged by a weak (one)... Nor is it my desire that a man should do harm." (DNb 8-11, 19-20)

*yaθā Kabūjiya Bardiyam avāja kārahąy[ā naiy] azdā abava **taya** Bardiya avajata*
"When Cambyses had killed Smerdis, it did not become known to the army/people that Smerdis had been killed." (DB 1.31-32)

*avahąyarādiy hayašim aparam vainātiy avahąyā [azdā] bavātiy **taya** Pārsa martiya Mudrāyam adāraiya*
"... for the reason (that) whoever would see it in the future, he should be aware that a Persian man held Egypt." (DSab 2)

As *nominativus pendens* (cf. lesson 12 on Assimilation of antecedent):

*utā **taya** BU akaniya fravata utā **taya** θikā avaniya utā **taya** ištiš ajaniya kāra haya Bābiruviya hauv akunauš* "And (the fact) that the earth was dug down, and that the rubble was filled in, and that the brick was pounded (into shape): the Babylonian contingent, it did (it)." (DSf 28-30)

Without *taya*:

θātiy Dārayavauš xšāyaθiya Auramazdāha ragam [v]ardiyaiy yaθā ima hašiyam naiy duruxtam adam akuna[vam hama]hąyāyā θarda "King Darius announces: 'I *swear by Ahuramazdā that this is true, not something said as a lie, **(that)** I did (it) in one and the same year.'" (DB 4.43-45)

Direct object-clauses containing direct speech:

*yadipatiy maniy[āhaiy **ta]ya** ciyakaram [āha a]vā dahąyāva tayā Dārayavauš xšāyaθiya adāraya patikarā dīdiy tayaiy gāθum baratiy* "Also, if you think: 'How were those lands that King Darius held,' then look at the statues that carry the throne!" (DNa 38-42)

*avahąyarādiy kāram avājaniyā mātayamām xšnāsātiy **taya** adam naiy Bąrdiya amiy haya Kurauš puça*

"He would kill the people in order that it (they) should not realize that he was not Smerdis son of Cyrus!" (DB 1.51-53)

Adverbial clauses:

Purpose/result-clauses.

draugadi[š hamiçiy]ā akunauš ***taya*** *imaiy kāram adurujiyaša* "The Lie made them rebellious, so that these (people) lied to the people/army." (DB 4.34-35)

Final clauses.

tuvam kā haya aparam imām dipi[m] patipaṛsāhạy taya manā kạrtam vạrnavatām θuvām ***mātaya*** *dra[uga]m maniyāhạy* "You whoever may see this inscription in the future believe that which I have done, so that you do not think it is a lie!'" (DB 4.41-43)

avahạyarādiy ... (mā)taya "in order that (not)":

avahạyarādiy kāram avājaniyā ***mātaya****mām xšnāsātiy taya adam naiy Bạrdiya amiy haya Kurauš puça* "He would kill the people in order that it (they) should not realize that he was not Smerdis son of Cyrus!" (DB 1.51-53)

avahạyarādiy naiy nipištam ***mātaya*** *haya aparam imām dipim patipaṛsātiy avahạyā paruv θadayātiy taya manā kạrtam* "That has not been written in this inscription for the reason that whoever may read this inscription in the future should not find what I have done too much and does not believe it.'" (DB 4.47-49)

Without *taya*:

avahạyarādiy hayašim aparam vainātiy avahạyā [azdā] bavātiy "for the reason **(that)** whoever would see it in the future, he should be aware." (DSab 2)

Temporal clauses (*yaθā taya*).

yaθā taya *adam xšāyaθiya abavam astiy atar aitā dahạyāva tayaiy upariy nipištā ayauda*
"When I became king there were among these lands that are written above (one that) was in turmoil." (XPh 29-32)

Local clauses (*yadātaya*).

utā atar aitā dahạyāva āha ***yadātaya*** *paruvam daivā ayadiya* "And among these lands (just enumerated), there was (one) where formerly bad gods had been sacrificed to." (XPh 35-36)

***yaθā* "as; than"**

Comparison:

vašn[ā] Auramazdāha imā dahạyāva tayanā manā dātā apariyāya ***yaθā****šām hacāma aθahạya* ***[a]vaθā*** *akunavayatā* "'By the greatness of Ahuramazdā these lands which abode by my law, as was said to them by me, thus they would do.'" (DB 1.18-24)

yaθā *paruvamciy* ***avaθā*** *adam akunavam āyadanā tayā Gaumāta haya maguš viyaka* "As (they were) before, thus I made the temples that Gaumāta the magian had ruined." (DB 1.63-64)

pasāvadi[š Auramaz]dā manā dastayā akunauš ***yaθā*** *mām kāma* ***avaθā****di[š akunavam]* "Then

Ahuramazdā delivered them into my hand. As I willed, so I did to them." (DB 4.35-36)

*tayaiy paruvā xšāyaθiyā yātā āha avaišām **avā** naiy astiy kartam **yaθā** manā vašnā Auramazdāha hamahayāyā θarda kartam* "The previous kings while they were (kings/alive) have not done as much as I by the greatness of Ahuramazā have done in one year by the greatness of Ahuramazā." (DB 4.50-52)

***avākaram**camaiy ušīy u[t]ā framānā **yaθā**maiy taya kartam vaināhay [y]adivā āxšnavāhay utā viθiyā utā spāya^{n}tiyayā* "And my understanding and thought is in the manner you see (from) that which I have done or if you hear (about it), both at home and in the camp." (DNb 27-31)

*adakaiy **fratara** maniyaiy afuvāyā yadiy vaināmiy hamiçiyam **yaθā** yadiy naiy vaināmiy* "When I see something rebellious, then I feel myself farther beyond fear than when I do not see (it)." (DNb 38-40)

*Auramazdāha *ragam *vardiyaiy **yaθā** ima hašiyam naiy duruxtam adam *akunavam *hamahayāyā θarda* "I *swear by Ahuramazdā that this is true, not something said as a lie, (that) I did (it) in one and the same year." (DB 4.44-45)

Temporal:

*Auramazdā **yaθā** avaina imām būmim *yaudatīm pasāvadim manā frābara* "When Ahuramazdā saw this earth, (that) it was in commotion, then he gave it to me." (DNa 33-34)

***yaθā** Dārayavauš xšāyaθiya abava vasiy taya fraθaram akunauš* "When Darius became king, he improved on a lot of things." (XPf 25-27)

***yaθā** Kambūjiya Bardiyam avāja kārahayā [naiy] azdā abava taya Bardiya avajata* "When Cambyses had killed Smerdis, it did not become known to the army/people that Smerdis had been killed." (DB 1.31-32)

***yaθā**maiy pitā Dārayavauš gāθavā ašiyava vašnā Auramazdahā adam xšāyaθiya abavam piça gāθavā* "When my father Darius had gone to his place/throne (in heaven), (then), by the greatness of Ahuramazdā, I became king in my father's place (on my father's throne). (XPf 32-48)

***yaθā** Mādam parārasa Māruš nāma vardanam Mādaiy **avadā** hamaranam akunauš hadā Mādaibiš* "When he arrived in Media, then he fought a battle with the Medians at a town called Māru." (DB 2.22-23)

yaθā ... pasāva:

***yaθā** Kambūjiya Mudrāyam ašiyava **pasāva** kāra arīka abava* "When Cambyses had gone off to Egypt, then the army/people sided with the Evil One." (DB 1.33)

***yaθā** adam Gaumātam tayam magum avājanam **pasāva** I martiya Āçina nāma Upadarmahayā puça hauv udapatatā Ūvjaiy* "When I had killed Gaumāta the magian, then a certain Āçina, son of Upadarma, rose up in Elam." (DB 1.73-75)

***yaθā** ka^{n}tam abava **pasāva** θikā avaniya* "When it had finished being dug (when it had been completely dug), then the gravel was filled in." (DSf 25)

pasāva yaθā:

*ima taya adam akunavam **pasāva yaθā** xšāyaθiya abavam* “This is what I did after I became king.” (DB 1.27-28)

*ima taya adam akunavam vašnā Auramazdāha hamahạyāyā θarda **pasāva yaθā** xšāyaθiya abavam* “This I what I did, by the greatness of Ahuramazdā, in one and the same year after I became king.” (DB 4.3-5)

*ima taya adam akunavam duvitīyāmca *çitāmca θardam **pasāva yaθā** xšāyaθiya [abavam]* “This is what I did in the second and third year after I became king.” (DB 5.2-5)

yaθā taya:

***yaθā taya** adam xšāyaθiya abavam astiy atar aitā dahạyāva tayaiy upariy nipištā ayauda* “When I became king, there were among these lands that are written above (one that) was in turmoil.” (XPh 29-32)

Causal:

***avahạyarādi**maiy Auramazdā upastām abara utā aniyāha bagāha tayai[y hatiy **ya]θā** naiy arīka āham naiy draujana āham naiy zūrakara āham* “For this reason did Ahuramazdā, as well as the other gods there are, bear me aid, because I did not side with the Evil One, nor a liar, nor did I do anything crooked.” (DB 4.62-67)

Result:

***ava** adam akunavam [vašnā] Auramazdāhā **yaθā** aniya aniyam naiy jatiy* “That I accomplished, by the greatness of Ahuramazdā, that they no longer kill one another.” (DSe 34-36)

*dātam taya manā haca avanā tạrsatiy **yaθā** haya tauvīyā tayam skauθim naiy jantiy naiy vimardatiy* “They fear *my* Law, so that no longer does the mighty kill the poor nor *wipe him out.” (DSe 37-44)

yadātaya**, **yadāyā**[40] **“where”

*utā atar aitā dahạyāva āha **yadātaya** paruvam daivā ayadiya* “And among these lands (just enumerated), there was (one) where formerly bad gods had been sacrificed to.” (XPh 35-36)

***yadāyā** paruvam daivā ayadiya **avadā** adam Auramazdām ayadaiy ạrtācā bạrzmaniy* “Where previously the *daiva*s were sacrificed to, there I sacrifice to Ahuramazdā according to Order in the height” (XPh 39-41)

yaniy** **“in which, where”

*utā ima stānam hauv niyaštāya ka^{n}tanaiy **yaniy** dipim naiy nipištām akunauš* “And he gave order to dig this niche, where he had not finished writing (or: been able to write) an inscription” (XV 20-23)

yātā** **“while, until”

*tayaiy paruvā xšāyaθiyā **yātā** āha avaišām avā naiy astiy kạrtam yaθā manā vašnā Auramazdāha*

[40] R. Schmitt (1994) assumes an error for **yadāyadā* “wherever.”

hamahạyāyā θarda kạrtam “The previous kings while they were (kings/alive) have not done as much as I by the greatness of Ahuramazdā have done in one year by the greatness of Ahuramazdā.” (DB 4.50-52)

*pasāva dādạršiš **citā** mām amānaya arminiyaiy **yātā** adam arasam mādam* “Then Dādạrši waited for me in Armenia for as long as it took for me to arrive in Media.” (DB 2.47-49)

***yāvā* “as long as”**

***yāvā** *daθas āhạy avaθādiš paribarā* “As long as you have the strength, maintain them thus (as they are).” (DB 4.71-72)

*yadiy imām dipim vaināhạy imaivā patikarā ... utātaiy **yāvā** taumā [ahatiy] paribarāhạdiš Auramazdā θuvām dauštā biyā ... utātaiy **yāvā** taumā ahatiy naiydiš paribarāhạy Auramazdātaiy jatā biyā* “If you see this inscription or these images ... and, for as long as you have strength, you maintain them, (then) may Ahuramazdā love you... (but if), for as long as you have strength, you do not maintain them, (then) may Ahuramazdā strike you down!” (DB 4.71-79)

TEXTS. FRAGMENTARY TEXTS.

Many of the Old Persian inscriptions have suffered various kinds of deterioration over the millennia. As a matter of fact, some of the most interesting inscriptions and parts of inscriptions are quite lacunary.

In the case of inscriptions with known or routine contents the texts can often be reconstructed by comparing similar inscriptions, as well as the Akkadian and Elamite versions.

In other cases, when the inscriptions contain new information, not known from other inscriptions, we have only the help of the Akkadian and Elamite, occasionally also the Aramaic, versions. Where these are absent or themselves fragmentary, we can do little to reconstruct the Old Persian texts.

TEXTS. DARIUS AND HIS EMPIRE.

DSe

[baga vazạrka Aur]*amazdā haya imā*[m būmim adadā] *haya avam as*[mānam adadā haya mar]*tiyam ada*[dā haya šiyātim] *adadā mart*[iyahạyā haya Dārayavaum] *XŠm ak*[unauš aivam parūv]*nām XŠm a*[ivam parū]*vn*[ām framāt]*āram*

adam Dārayava[uš XŠ vazạrka] *XŠ XŠyānām* [XŠ dahạyūnām vis]*pazanānām xšāyaθiya ahạy*[āyā būmi]*yā vazạrkāyā* [d]*ūrai*[y apiy] *Vištāspahạyā puça Ha*[xāmani]*ši*[*ya*] *Pārsa Pārsahạyā p*[uça] *Ariya Ariya ciça*

θā[tiy] *Dārayava*[uš XŠ] *vašnā Aura*[mazd]*āha im*[ā dahạy]*āva tayā* [adam a]*gạrbāya*[m apata]*ram hac*[ā Pārsā] *adam*[šām pat]*iya*[xšayaiy manā] *bā*[*j*im abara tayašām hacāma aθahạya ava akunava dātam taya manā avadiš adāraya Māda Ūvja Parθava Haraiva Bāxtriš Suguda Uvārazmiš Zraka Harauvatiš Θataguš Maciyā Gadāra Hiduš Sakā haumavargā Sakā tigraxaudā Bābiruš Aθurā Arabāya Mudrāya Armina Katpatuka Sparda Yaunā tayaiy drayahạyā utā tayaiy paradraya Skudra Putāyā Kušiyā Kạrkā

θātiy Dārayavauš xšāyaθiya vasiy ta]*ya duš*[kạrtam[a] āha ava naibam a]*kunavam dahạyāva* [ayauda aniya] *aniyam aja ava a*[dam] *akunavam* [vašnā] *Auramazdāhā yaθā a*[niya a]*niyam naiy jatiy ci*[nā gā]*θavā kašciy astiy*[b] *d*[ātam] *taya manā haca avanā tạr*[sati]*y yaθā haya tauviyā tayam skauθim naiy jatiy nai*[y] *vimardatiy*

θātiy [Dārayavauš] *XŠ vašnā Auramazd*[āhā dasta]*kạrtam vasiy taya* [paruvam naiy] *gāθavā kạrtam* [ava adam gāθa]*vā akunavam* [utā Çūšāyā ava*i*]*nam didā d*[uškạrtā āha h*a*]*yā paruvam* [kạrtā x x x x]*daš ā pasā*[va didām] *aniy*[ā]*m a*[kunavam

θātiy D]*āraya*[vauš XŠ mām Auramazdā pāt]*uv hadā* [bagaibiš utamaiy] *viθam utā* [tayamaiy ni]*pištam*

a. = Akk. *bīši*. – b. = Akk. *ušib*; read *āstaiy* “sits”? –

TEXTS. DARIUS AND HIS INSCRIPTION.

DB 4.88-92

θātiy Dārayavauš xšāyaθiya vašnā Auramazdāha ima dipi[c]*i*[çam] *taya adam akunavam patišam ariyā utā pavastāyā utā carmā gra*[ftam āha pat]*išam*[c]*iy* [nāmanā]*fam*[a] *akunavam pa*[t]*iša*[m u]*vadāt*[am[b] akunavam] *utā niyapai*[θiya u]*tā patiyafrasiya paišiyā mā*[m]

pasāva ima dipi[ciça]m] *frāstāyam vispadā atar dahaγāva kāra hamā*[t]*axšatā*

a. Elamite *hi-iš* "name." – b. Elamite *e-ip-pi* "lineage."

TEXTS. DARIUS'S TESTAMENT.

DNb 50-60

marīkā daršam azd[ā] *kušu*[vā ciyā]*karam ahay ciyākaramm-taiy uv*[narā ciy]*ākaramm-taiy parīyanam mātaiy* [ava fraθa]*mam θadaya tayataiy gaušāyā θ*[ahayātiy] *avašciy āxšnudiy taya* [paratar-[a] θahay]*ātiy*

ma[rī]kā mātaiy ava [naibam θadaya taya x x x] *kunavāt(a)iy taya* [skauθiš kunav]*ātiy avašciy dīdiy*

marīkā [x x x x x] *mā patiyātaya ā¡*[x x x x x] *mā*[patiy š]*iyātiyā*[b] **ayāumainiš*[c] *bavā* [...]*diy mā raxθa(*[n]*)tuv ...*

a. Aramaic *prtr*. – b. Aramaic *ṭwbk*. – c. Aramaic *'ymnš*.

TEXTS. XERXES'S INSCRIPTIONS. 1.

The inscriptions of Xerxes contain numerous orthographic and phonetic peculiarities that are partly to be ascribed to a more developed stage of the language and partly to dialect differences. Of special interest in this respect is XPl, which is Xerxes's version of Darius's DNb.

XPa

baga vazaṛka Auramazdā haya imām būmim adā haya avam asmānam adā haya martiyam adā haya šiyātim adā martiyahayā haya Xšayaaršām xšāyaθiyam akunauš aivam parūnām xšāyaθiyam aivam parūnām framātāram adam Xšayaaršā xšāyaθiya vazaṛka xšāyaθiya xšāyaθiyānām xšāyaθiya dahayūnām paruv zanānām xšāyaθiya ahayāyā būmiyā vazaṛkāyā dūraiy apiy Dārayavahauš xšāyaθiyahayā puça Haxāmanišiya

θātiy Xšayaaršā xšāyaθiya vašnā Auramazdāhā imam duvarθim visadahayum adam akunavam vasiy aniyašciy naibam kaṛtam anā Pārsā taya adam akunavam utamaiy taya pitā akunauš tayapatiy kaṛtam vainataiy naibam ava visam vašnā Auramazdāhā akumā

θātiy Xšayaaršā xšāyaθiya mām Auramazdā pātuv utamaiy xšaçam utā taya manā kaṛtam utā tayamaiy piça kaṛtam avašciy Auramazdā pātuv

XPb

baga vazaṛka Auramazdā haya imām būmim adā haya avam asmānam adā haya martiyam adā haya šiyātim adā martiyahayā haya Xšayaaršām xšāyaθiyam akunauš aivam parūnām xšāyaθiyam aivam parūnām framātāram adam Xšayaaršā xšāyaθiya vazaṛka xšāyaθiya xšāyaθiyānām xšāyaθiya dahayūnām paruvzanānām xšāyaθiya ahiyāyā būmiyā vazaṛkāyā dūraiy apiy Dārayavahauš xšāyaθiyahayā puça Haxāmanišiya

θātiy Xšayaaršā xšāyaθiya vazaṛka taya manā kaṛtam idā utā tayamaiy apataram kaṛtam ava visam vašnā Auramazdāhā akunavam

mām Auramazdā pātuv hadā bagaibiš utāmaiy xšaçam utā tayamaiy kaṛtam

XPc

baga vazaṛka Auramazdā haya imām būmim adā haya avam asmānam adā haya martiyam adā haya šiyātim adā martiyahayā haya Xšayaaršām XŠm akunauš aivam parūnām XŠm aivam parūnām framātāram adam Xšayaaršā XŠ vazaṛka XŠ XŠānām XŠ dahayūnām paruv zanānām XŠ ahayāyā būmiyā vazaṛkāyā dūraiy apiy Dārayavahauš XŠhayā puça Haxāmanišiya

θātiy Xšayaaṛršā XŠ vazṛka vašnā Auramazdāha ima hadiš Dārayavauš XŠ akunauš haya manā pitā
mām Auramazdā pātuv hadā bagaibiš utā taya manā kṛtam utā tayamaiy piça Dārayavahauš XŠhaṛyā kṛtam avašciy Auramazdā pātuv hadā bagaibiš

XPd

baga vazṛka Auramazdā haya imām būmim adā haya avam asmānam adā haya martiyam adā haya šiyātim adā martiyahaṛyā haya Xšayaaṛršām xšāyaθiyam akunauš aivam parūnām xšāyaθiyam aivam parūnām framātāram adam Xšayaaṛršā xšāyaθiya vazṛka xšāyaθiya xšāyaθiyānām xšāyaθiya dahaṛyūnām paruvzanānām xšāyaθiya ahaṛyāyā būmiyā vazṛkāyā dūraiy apiy Dārayavahauš xšāyaθiyahaṛyā puça Haxāmanišiya
θātiy Xšayaaṛršā xšāyaθiya vazṛka vašnā Auramazdāha ima hadiš akunavam
mām Auramazdā pātuv hadā bagaibiš utāmaiy xšaçam utā tayamaiy kṛtam

VOCABULARY 17

*ayāumaini-: *not in control (of: + gen.dat.)
ā in DSe uncertain meaning (Schmitt “until”)
carman-: skin, hide, parchment
*cinā: naiy ... *cinā “not at all” (Schmitt)
dastakṛta-: property
*daθa^{n}s masc.: *capable (uncertain)
*dipi-ciça- neut.: form of writing(?)
*duškṛta-: in bad shape(?)
fra-stāya- < √stā: to send out
*grafta-, pp. of gṛbāya-: seized, grasped
*^{h}uvadāta-: *lineage
*nāmanāfa-: *genealogy
pati-yātaya-: stand firmly against (? Schmitt)
pati-fraθiya- = -frasiya- < √pṛs/fraθ: to be read
patišam: in addition
pavastā-: clay tablet
yauda- < √yaud: to be in turmoil

LESSON 18

SYNTAX. WORD ORDER. 1.

The Old Persian unmarked (neutral) word order is (Adverb +) Subject + predicate or direct object (+ predicate of the direct object) + finite verb.

Basic structures.

Adv. + Su. + Pred. + V:

vašnā Auramazdāha adam xšāyaθiya amiy "By the greatness of Ahuramazdā I am king." (DB 1.11-12)

Adv. + Su. + DO + V:

vašnā Auramazdāha ima xšaçam dārayāmiy "By the greatness of Ahuramazdā I hold this (royal) command." (DB 1.26)

(Su.) + DO + OPred. + V:

aniyam ušabārim akunavam "Another I made camel-borne." (DB 1.86-87)

Indirect object.

The indirect object can precede or follow (emphatic?) the direct object:

Su + IO + DO + V:

imā dahạyāva ... ***manā bājim*** *abaratā* "These lands brought me tribute." (DB 1.18-19)

aniyahạyā asam *frānayam* "For another I brought forth a horse." (DB 1.87)

Su + DO + IO + V:

Auramazdā ***xšaçam manā*** *frābara* "Ahuramazdā gave me the (royal) command." (DB 1.12)

Sentence modifiers.

Sentence modifiers (adverbial phrases of time, place, cause, etc.) are regularly initial, but can also be internal or final:

Initial:

avahạyarādiy *vayam Haxāmanišiyā θahạyāmahiy* ***hacā paruviyata*** *āmātā amahạy* "For this reason we are called Achaemenids: From long ago we have been noblemen." (DB 1.6-8)

vašnā Auramazdāha *ima xšaçam dārayāmiy* "By the greatness of Ahuramazdā I hold this command." (DB 1.26)

After the subject/before the verb:

hauv* ***paruvam idā* *xšāyaθiya āha* "He had been king here before." (DB 1.29)

drauga ***dahạyauvā vasiy*** *abava* "The Deception became rampant in the lands." (DB 1.34)

pasāva hauv Vidaṛna ***hadā kārā*** *ašiyava* "Then that Vindafarnah went off with the army." (DB 2.18-30)

pasāva Naditabaira ***hadā kamnaibiš asabāraibiš*** *amuθa* "Then Nidintu-Bēl fled with a few horsemen." (DB 2.1-5)

pasāva kāra Māda ... ***abiy avam Fravartim*** *ašiyava* "Then the Median army went against that Phraortes." (DB 2.16-17)

pasāva Kabūjiya ***Mudrāyam*** **ašiyava* "Then Cambyses went off to Egypt." (DB 1.32-33)

hauv kārahạyā ***avaθā*** *adurujiya* "He lied thus to the army/people." (DB 1.38-39)

Raising (fronting).

When a sentence part is moved from its unmarked position toward the beginning of the clause, we say it is *raised* (or *fronted*). The opposite action is *lowering* (or *backing*).

It is not always obvious whether we are dealing with raising or lowering, since, for instance, raising of the DO sometimes has the function of highlighting the Subject, which therefore can be said to have been lowered (see examples below).

Verb:

θātiy *Dārayavauš xšāyaθiya* "King Darius announces." (passim)

Note that in the following type we have lowering of the accusative of direction rather than raising of the verb:

pasāva adam nijāyam hacā Bābirauš ***ašiyavam Mādam*** "then I left Babylon (and) went to Media." (DB 2.64-65)

Direct object:

xšaçam *hauv agạrbāyatā* "*He* seized the command for himself." (DB 1.41-42)

xšaçam*šim adam adīnam* "*I* took the command from him." (DB 1.59)

Direct object + rel. clause:

xšaçam taya hacā amāxam taumāyā parābạrtam āha ***ava*** *adam patipadam akunavam* "*I* put back in place that command that had been taken away from our family." (DB 1.61-62)

avadā ***avam kāram tayam Naditabairahạyā*** *adam ajanam vasiy* "There I struck down mightily that army of Nidintu-Bēl." (DB 1.88-89)

mām *Auramazdā pātuv hacā *gastā utāmaiy viθam utā imām dahạyāum* "May Ahuramazdā protect *me* from evil, as well as my house and this land!" (DNa 51-53)

TEXTS. XERXES'S INSCRIPTIONS. 2.

XPf

baga vazṛka Auramazdā haya imām būmim adā haya avam asmānam adā haya martiyam adā haya šiyātim adā martiyahạyā haya Xšayaạršām xšāyaθiyam akunauš aivam parūnām xšāyaθiyam aivam parūnām framātāram adam Xšayaạršā xšāyaθiya vazṛka xšāyaθiya xšāyaθiyānām xšāyaθiya dahạyūnām paruv zanānām xšāyaθiya ahạyāyā būmiyā vazṛkāyā dūraiy apiy Dārayavahauš xšāyaθiyahạyā puça Haxāmanišiya

θātiy Xšayaạršā xšāyaθiya manā pitā Dārayavauš Dārayavahauš pitā Vištāspa nāma āha Vištāspahạyā pitā Ạršāma nāma āha

utā Vištāspa utā Ạršāma ubā ajīvatam aciy Auramazdām avaθā kāma āha Dārayavaum haya manā pitā avam xšāyaθiyam akunauš ahạyāyā būmīyā

yaθā Dārayavauš xšāyaθiya abava vasiy taya fraθaram akunauš

θātiy Xšayaạršā xšāyaθiya Dārayavahauš puçā aniyaiciy āhatā Auramazdām avaθā kāma āha Dārayavauš haya manā pitā pasā tanūm mām maθištam akunauš

yaθāmaiy pitā Dārayavauš gāθavā ašiyava vašnā Auramazdahā adam xšāyaθiya abavam piça gāθavā

yaθā adam xšāyaθiya abavam vasiy taya fraθaram akunavam tayamaiy piça kạrtam āha

ava adam apayaiy[a] *utā aniya kạrtam abījāvayam*

tayapatiy adam akunavam utamaiy taya pitā akunauš ava visam vašnā Auramazdahā akumā

θātiy Xšayaạršā xšāyaθiya mām Auramazdā pātuv utamaiy xšaçam utā taya manā kạrtam utā tayamaiy piça kạrtam avašciy Auramazdā pātuv

a. I protected as my own?

XPg

θātiy Xšayaạršā xšāyaθiya vazṛka vašnā Auramazdāha vasiy taya naibam akunauš utā frāmāyatā Dārayavauš xšāyaθiya haya manā pitā vašnā[ci]y Auramazdāha ada[m] abiyajāvayam abiy ava kạrtam utā frataram akunavam

mām Auramazdā pātuv [had]ā bagaibiš utāmaiy xšaçam

XPh

baga vazṛka Auramazdā haya imām būmim adā haya avam asmānam adā haya martiyam adā haya šiyātim adā martiyahạyā haya Xšayaạršām xšāyaθiyam akunauš aivam parūnām xšāyaθiyam aivam parūnām framātāram adam Xšayaạršā xšāyaθiya vazṛka xšāyaθiya xšāyaθiyānām xšāyaθiya dahạyūnām paruv zanānām xšāyaθiya ahạyāyā būmiyā vazṛkāyā dūraiy apiy

Dārayavahauš xšāyaθiyahạyā puça Haxāmanišiya Pārsa Pārsahạyā puça Ariya Ariyaciça

θātiy Xšayaạršā xšāyaθiya vašnā Auramazdahā imā dahạyāva tayaišām adam xšāyaθiya āham apataram hacā Pārsā adamšām patiyaxšayaiy manā bājim abara[h]a tayašām hacāma aθahiya ava akunava dātam taya manā avadiš adāraya Māda Ūja Harauvatiš Armina Zraka Parθava Haraiva Bāxtriš Sugda Uvārazmiš Bābiruš Aθurā Θataguš Sparda Mudrāya Yaunā taya drayahiyā dārayatiy utā tayaiy paradraya dārayatiy Maciyā Arabāya Gadāra Hiduš Katpatuka Dahā Sakā haumavargā Sakā tigraxaudā Skudrā Ākaufaciyā Putāyā Kạrkā Kūšiya

θātiy Xšayaạršā xšāyaθiya yaθā taya adam xšāyaθiya abavam astiy atar aitā dahạyāva tayaiy upariy nipištā ayauda

pasāvamaiy Auramazdā upastām abara

vašnā Auramazdahā ava dahạyāvam adam ajanam utašim gāθavā nīšādayam

utā atar aitā dahạyāva āha yadātaya paruvam daivā ayadiya

pasāva vašnā Auramazdahā adam avam daivadānam viyakanam utā patiyazbayam daivā mā yadiyaiša

yadāyā paruvam daivā ayadiya avadā adam Auramazdām ayadaiy ṛtācā bạrzmaniy

utā aniyašca āha duškạrtam akạriya ava adam naibam akunavam

aita taya adam akunavam visam vašnā Auramazdahā akunavam

Auramazdāmaiy upastām abara yātā kạrtam akunavam

tuva ka/kā haya apara yadi-maniyāiy šiyāta ahaniy jīva utā mạrta ṛtāvā ahaniy avanā dātā parīdiy taya Auramazdā niyaštāya Auramazdām yadaišā ṛtācā bạrzmaniy

martiya haya avanā dātā pariyaita taya Auramazdā nīštāya utā Auramazdām yadataiy ąrtācā bąrzmaniy hauv utā jīva šiyāta bavatiy utā mąrta ąrtāvā bavatiy
θātiy Xšayaąršā xšāyaθiya
mām Auramazdā pātuv hacā gastā [u]tāmaiy viθam utā imām dahąyāvam
aita adam Auramazdām jadiyāmiy aitamaiy Auramazdā dadātuv

XPj
adam Xšayaąršā XŠ vaząrka XŠ XŠānām XŠ DHyūnām XŠ ahąyāyā būmi[y]ā Dārayavahauš XŠyahąyā puça Haxāmanišiya
θātiy Xšayaąršā XŠ
imam tacaram adam akunavam

XV
baga vaząrka Auramazdā haya imām būmim adā haya avam asmānam adā haya martiyam adā haya šiyātim adā martiyahąyā haya Xšayaąršām XŠm akunauš aivam parūnām XŠm aivam parūnām framātāram adam Xšayaąršā XŠ vaząrka XŠ XŠānām XŠ dahąyūnām paruv zanānām XŠ ahąyāyā būmiyā vaząrkāyā dūraiy apiy Dārayavahauš XŠhąyā puça Haxāmanišiya
θātiy Xšayaąršā XŠ vaząrka
Dārayavauš xšāyaθiya haya manā pitā hauv vašnā Auramazdāha vasiy taya naibam akunauš
utā ima stānam hauv niyaštāya kaⁿtanaiy yaniy dipim naiy nipištām akunauš
pasāva adam niyaštāyam imām dipim nipaištanaiy
mām Auramazdā pātuv hadā ba[gaibiš utāmaiy xšaçam utā tayamaiy kąrtam]

Around 1970, a stone tablet with an Old Persian inscription was discovered at Persepolis. It soon became clear that it was an inscription by Xerxes that closely imitated Darius's second inscription at Naqsh-e Rostam (DNb), and it was long referred to as XDNb. Later it was correctly added to the sequence of inscriptions by Xerxes from Persepolis and called XPl. Interestingly, the text of XPl seems to follow a copy of DNb that differs somewhat from the known inscription. It also differs in many points of orthography.

DNb	XPl
baga vaząrka Auramazdā haya adadā ima frašam	*baga vaząrka Auramazdā haya adā imam fra[ša]m*
taya vainatai[y] haya adadā šiyātim martiyahąyā	*taya vainatay haya adā šiyātim [mar]tiyahąyā*
haya xraθum utā aruvastam upariy Dārayavaum	*haya xratu[m] utā aruvastam upar[iy]*
xšāyaθiyam niyasaya	*Xša[yaąrš]ām xšāyaθiyam n[iyasaya]*
θātiy Dārayavauš xšāyaθiya vašnā Auramazdāhā	*[θātiy Xšay]aąršā [xšāyaθiya vašnā Auramazdā]hā*
avākaram amiy taya rāstam dau[š]tā amiy	*a [.] ta [avākaram a]hmiy taya r[āsta]m dauš[tā*
miθa na[i]y dauštā amiy	*ahmiy m]iθa naiy dauš[tā] ahm[i]y*
na[i-mā] kāma taya skauθiš tunuvatahąyā rādiy	*[nai-mā k]āma taya skauθiš tunu[va]ta[hą]y[ā*
miθa kąriyaiš	*r]ādiy miθa kąriya[iš]*
nai-mā ava kāma taya t[u]nuvā skauθaiš rādiy	*nai-[mā] a[va kāma] taya tunuvā skau[θaiš rād]iy*
miθa kąriyaiš	*miθa kąriyaiš*
taya rāstam ava mām kāma	*taya rā[stam ava] [mām] kāma*
martiyam draujanam naiy daušt[ā] amiy	*martiyam draujana[m nai]y dau[št]ā ahmiy*
naiy manauviš am[iy]	*naiy m[anauviš a]hmiy*
[ya]ci-maiy [pąr]tanayā bavatiy dąršam	*yaca-maiy pąrtanāyā [bavat]i[y] dąršam*
dārayāmiy manahā	*dārayāmiy manahąy[ā]*
uvaipašiyahąyā dąrša[m] xšayamna a[m]iy	*[uvai]pašiyahąyā [dąr]šam xšayamna a[hmiy]*

martiya haya hataxšataiy anu-dim [ha]kąrtahąyā
avaθā-dim paribarāmiy
haya [v]ināθayatiy anu-dim vinastah[yā ava]θā
pąrsāmiy

mart[i]ya haya [hatax]šataiy anu[v hakąr]tahąy[ā]
avaθa-d[im par]ibarā[miy]
[haya v]ināθayatiy [anu-dim vinastahąyā]
pąrsāmiy

nai-mā kāma taya martiya vināθayaiš
nai-pati-mā ava kāma yadiy vināθayaiš naiy
fraθiyaiš
martiya taya patiy martiyam θātiy ava mām naiy
vąrnavataiy yātā ubānām hadugām āxšnauvaiy

na[i-mā kāma taya marti]ya vināθayaiš
na[i-pati-mā ava k]āma yadiy vināθaya[iš naiy
fraθiya]iš
martiya haya upa[riy martiya]m θātiy ava mām
na[iy vąrnavatai]y yātā ubānām hadugām
āxšnūmiy

martiya taya kunautiy yadi-vā ābaratiy anuv
taumani-šaiy xšnuta amiy
utā mām vasiy kāma utā u[θad]uš amiy
(...)

martiya taya kunautiy yadi-vā ābaratiy anuv taumā
avanā-šaiy xšnuta bavāmiy
uta-mām vasiy kāma utā uθaduš ahmiy
utā vasiy dadāmiy agriyānām ma(r)tiyānām[a]
a. For <ma-va-ta-i°>.

avākaram-ca-maiy ušīy u[t]ā framānā yaθā-maiy
taya kąrtam vaināhąy [y]adi-vā āxšnavāhąy utā
viθiyā uta spāyatiyayā
aita-maiy aruvastam upariy manašc[ā u]šīcā ima
pati-maiy aruvastam taya-maiy tanuš tāvayat[i]y
hamaranakara a[m]iy ušhamaranakara

avākara-may ušīyā utā framānā yaθā-maiy taya
kąrtam vaināhiy yadi-vā āxšnavāhiy utā viθiyā uta
spāyatiyayā
aita-maiy aruvastam upariy manascā ušīcā ima-
pati-maiy aruvastam taya-maiy tanuš tāvayatiy
hamaranakara ahmiy ušhamaranakara

hakaram-maiy ušīyā gā[θa]vā [h]i[št]ataiy yaciy
va[i]nāmiy hamiçiyam yaciy naiy vaināmiy
utā ušībiyā utā framānāyā adakaiy fratara
maniyaiy afuvāyā yadiy vaināmiy hamiçiyam yaθā
yadiy naiy vaināmiy

hakaram-maiy ušīyā gāθavā hąštatay yaciy
vaināmiy hamiçiyam yaciy naiy vaināmiy
utā [u]šībiyā utā framānāyā adakaiy fraθara
maniyaiy afuvāyā yadiy vaināmiy hamiçiyam yaθā
yadiy naiy vaināmiy

yāumainiš amiy utā dastaibiyā utā pādaibiyā
asabāra uv'asabāra[a] *amiy*
θanuvaniya uθanuvaniya amiy utā pastiš utā
asabāra
aršt[i]ka amiy uv'arštika[b] *utā pastiš utā asabāra*
a. For <u-va-a-sa-°>. – b. For <u-va-a-ra-°>.

yāumaniš ahmiy utā dastaibiyā utā pādaibiyā
asabāra uvasabāra ahmiy
θanuvaniya uθanuvaniya ahmiy utā pastiš utā
asabāra
arštika uvarštika ahmiy utā pastiš utā asab(ā)ra

[i]mā uvnarā tayā Auramazdā [upa]r[iy mā]m
niyasaya utā-diš atāvayam barta[nai]y

imā unarā tayā Auramazdā upariy mām niyasaya
utā-diš atāvayam ba(r)tanaiy[a]
a. For <ba-ba-ta-°>.

vašnā Auramazdāhā taya-maiy kąrtam
imaibiš uv[naraibi]š akunavam tayā mām
Auramazdā upariy niyasaya
(see lesson 17)

vašnā Auramazdahā taya-maiy kąrtam
imābiš unarābiš akunavam taya mām
Auramazdā upariy niyasaya
mām Auramazdā pātuv utā taya-maiy kąrtam

EXERCISES 18

Compare the orthography of Xerxes's inscriptions with those of Darius.

VOCABULARY 18

Daha-: name of a district and its people (east of the Caspian); Dahistan, Dahians
ʰuvaipašiya-: self
pṛtanā- = pṛtana-

LESSON 19

SYNTAX. WORD ORDER. 2.

Lowering:

Subject:

vašnā Auramazdāha vasiy taya naibam akunauš utā frāmāyatā ***Dārayavauš xšāyaθiya*** *haya manā pitā* "By the greatness of Ahuramazdā, there was a lot of good (building) that my father, King Darius did and ordered (to be done)." (XPg 2-7)

Direct object or indirect object + direct object:

aita xšaçam taya Gaumāta haya maguš adīnā ***Kabūjiyam*** *... pasāva Gaumāta haya maguš adīnā* ***Kabūjiyam utā Pārsam utā Mādam utā aniyā dahaγāva*** "This empire which Gaumāta the magian had robbed Cambyses of... Then Gaumāta the magian robbed Cambyses of both Persia and Media and the other lands." (DB 1.44-47)

adam niyaçārayam ***kārahaγā abicarīš gaiθāmcā māniyamcā viθbiščā tayā****diš Gaumāta haya maguš adīnā* "I restored to the people the pastures, the cattle, the household (slaves), and throughout the houses that Gaumāta the magian had taken from them...." (DB 1.64-66)

Auramazdā yaθā ***avaina imām būmim *yaudatīm*** *pasāvadim manā frābara* "When Ahuramazdā saw this earth, (that) it was in commotion, then he gave it to me." (DNa 33-34)

yadiy imām haduγām apagaudayāhay naiy θāhay ****kārahaγā*** "If you hide this testimony (and) do not tell it to the people ..." (DB 4.57-58)

cf.

yadiy imām haduγām naiy apagaudayāhay ***kārahaγā θāhay*** "If you do not hide this testimony (and) do tell it to the people ..." (DB 4.54-55)

yadiy imām dipim ***vaināhay imaivā patikarā*** *naiydiš vikanahay* "If you see this inscription or these images (and) do not destroy them..." (DB 4.72-73)

cf.

yadiy imām dipim ***imaivā patikarā vaināhay*** *vikanahadiš* "If you see this inscription or this images (and) do destroy them..." (DB 4.77-78)

baga vazarka Auramazdā haya ***adadā ima frašam*** *taya vainataiy haya* ***adadā šiyātim martiyahaγā*** *haya* ***xraθum utā aruvastam*** *upariy Dārayavaum xšāyaθiyam* ***niyasaya*** "Ahuramazdā (is) the great god, who put in place this wonderful (work) that is seen, who put in place happiness for man, who bestowed reason and physical ableness upon King Darius." (DNb 1-5)

Prepositional complements:

hauv Āçina basta ānayatā ***abiy mām*** "That Āçina was led bound to me." (DB 1.82-83)

hauv amuⁿθa ***hadā kamnaibiš asabāraibiš*** "He fled with a few horsemen." (DB 3.71-72)

pasāva adam Bābirum ašiyavam ***abiy avam Naditabairam*** "Then I went off to Babylon against that Nidintu-Bēl." (DB 1.83-86)

pasāva kāra haruva ***hamiçiya*** *abava* ***hacā Kabūjiyā*** *abiy avam ašiyava* "Then the whole people/army

conspired to leave Cambyses (and) went over to *that one* (= Gaumāta).” (DB 1.40-41)

patiy duvitīyam Bābiruviyā ***hamiçiyā*** *abava* ***hacāma*** “For the second time the Babylonians conspired to leave me.” (DB 3.77-78)

cf.

pasāva kāra Bābiruviya ***hacāma hamiçiya*** *abava abiy avam Arxam ašiyava* “Then the Babylonian army conspired to leave me and went over to that Arxa.” (DB 3.81-82)

****pasāva I martiya āha Gaumāta nāma hauv udapatatā*** ***hacā *Paišiyāuvādāyā*** “Then there was a certain Gaumāta; he rose up from Paišiyāuvādā.” (DB 1.35-37)

Adverbial complements:

avadā avam kāram tayam Naditabairahạyā adam ***ajanam vasiy*** “There I smashed that army of Nidintu-Bēl’s greatly.” (DB 1.88-89)

cf.

kāram ***vasiy avājaniyā*** “He killed the people/army in large numbers.” (DB 1.51)

pasāva adam kāram frāišaya ***nipadiy*** “Then I sent an army in pursuit.” (DB 2.72-73)

cf.

pasāva Vivāna hadā kārā ****nipadišaiy*** *ašiyava* “Then Vivāna went with the army in pursuit of him.” (DB 3.73-74)

ima taya adam ***akunavam vašnā Auramazdāha hamahạyāyā θarda*** *pasāva yaθā xšāyaθiya abavam* “This is what I did, by the greatness of Ahuramazdā, in one and the same year after I became king.” (DB 4.3-5)

cf.

ima taya adam akunavam ***vašnā Auramazdāha hamahạyāyā θarda akunavam*** “This what I did, by the greatness of Ahuramazdā, I did in one and the same year.” (DB 4.40-41)

Local complements:

hauv udapatatā ***hacā Paiši⸢yā⸣uvādāyā Arakadriš nāma kaufa*** *hacā avadaš* “He rose up from the mountain Arakadri in Paišiyāhuvādā.” (DB 1.36-37)

pasāva I martiya Āçina nāma Upadarmahạyā puça hauv udapatatā ***Ūvjaiy*** “then a certain Āçina, son og Upadarma, rose up in Elam.” (DB 1.73-75)

ašiyava ***Patigrabanā nāma vardanam Parθavaiy*** “He went to the town of Patigrabanā in Parthia.” (DB 3.4-5)

cf.

Ragā nāmā dahạyāuš Mādaiy avaparā ašiyavā “He went beyond the land of Ragā in Media.” (DB 2.71-72)

Appositions:

*avahạyā Kabūjiyahạyā brātā *Bạrdiya nāma āha* ***hamātā hamapitā Kabūjiyahạyā*** “That Cambyses had a brother called Smerdis, having the same father and mother as Cambyses.” (DB 1.29-30)

Parenthetical or explanatory phrases:

[utā] drauga dahạyauvā vasiy abava ***utā Pārsaiy utā Mādaiy utā aniyauvā dahạyušuvā*** “And the lie became much (abundant) in the land, both in Persia and in Media and in the other lands.” (DB 1.34-35)

pasāva I martiya āha **Gaumāta nāma hauv udapatatā **hacā *Paišiyāuvādāyā*** "Then there was a certain Gaumāta; he rose up from Paišiyāuvādā." (DB 1.35-37)

Relative clauses:

*adam Bạrdiya amiy **haya Kurauš puça Kabūjiyahạyā brātā*** "I am Smerdis, who is the son of Cyrus. I am king." (DB 1.39-40)

*paraidiy avam kāram jadiy **haya manā naiy gaubataiy*** "Go forth! Crush that army which does not call itself mine!" (DB 3.14-15)

cf.

*paraidiy kāra **haya hamiçiya manā naiy gaubataiy** avam jadiy* "Go forth! Crush that army which has conspired and does not call itself mine!" (DB 2.30-31)

*pasāva adam kāram Pārsam utā Mādam frāišayam **haya upā mām āha*** "Then I sent (off) that Persian and Median army that I had at my disposal." (DB 3.29-30)

cf.

*kāra Pārsa utā Māda **haya upā mām āha** hauv kamnam āha* "The Persian and Median army that was at my disposal was insufficient." (DB 2.18-19)

*adam Gaumātam tayam magum avājanam **haya Bạrdiya agaubatā*** "I killed that Gaumāta, the magian, who called himself Smerdis." (DB 4.81-82)

cf.

*avadā [hauv] Naditabaira **haya Nabukudaracara agaubatā** āiš hadā kārā patiš [mām] *hamaranam cartanaiy* "There that Nidintu-Bēl who called himself Nebuchadrezxzar came with the army against me to fight a battle." (DB 1.92-94)

Enumerations:

In enumerations, items other than the first are often lowered:

*avaθā adam hadā kamnaibiš martiyaibiš **avam Gaumātam** tayam magum **avājanam utā tayaišaiy fratamā martiyā** anušiyā āhatā* "Then I with a few men killed that Gaumāta the magian and those men who were his foremost followers." (DB 1.56-58)

cf.

*pasāva adam avam **Vahạyazdātam utā martiyā tayaišaiy fratamā** anušiyā āhatā Uvādaicaya nāma vardanam Pārsaiy avadašiš uzamayāpatiy akunavam* "Then I impaled that Vahạyazdāta and the men who were his foremost followers in the town of Uvādaicaya in Persia." (DB 3.50-52)

*paraitā **Vivānam** jatā **utā avam kāram** haya Dārayavahauš xšāyaθiyahạyā gaubataiy* "Go, strike Vivāna and that army which does not call itself King Darius's!" (DB 3.58-59)

*avahạyarādimaiy **Auramazdā** upastām abara **utā aniyāha bagāha** tayaiy [hatiy]* "For this reason did Ahuramazdā, as well as the other gods there are, bear me aid." (DB 4.62-63)

mām** Auramazdā pātuv hacā ga[stā] **utāmaiy viθam utā imām dahạyāum "May Ahuramazdā protect me from evil, both my house and this land." (DNa 51-53)

TEXTS. LATE INSCRIPTIONS.

The inscriptions of Artaxerxes the II and his successors contain numerous forms that are incorrect by the standard of the inscriptions of Darius I and Xerxes I. What we are dealing with is in fact a post-Old Persian stage of the language (or pre-Middle Persian), which already has its own morphology, which is barely disguised by pseudo-Old Persian orthography.

The inscriptions from Artaxerxes II on are written in what is clearly a post-OPers. stage of the language.

Those from Artaxerxes I and Darius II are less clear; they are written in a late-OPers. form, as seen from the thematic forms such as *Dārayavaušahạyā* and some grammatical constructions, but they are too short and formulaic to tell us much.

Among the (orthographic-)phonetic peculiarities of the post-OPers. stage note:

Vowels:
- Cy for Ciy: *n^{a}yāka-*, *apan^{a}yāka-*; *ab^{a}yapara*;
- use of *i*, *y*, or *iy* to wrote long *ē*: *paradaydām* for *pardēd^{a}*(?), cf. MPers. *pālēz*; *saiymam* (A^{1}) for *sēm^{a}* from Gk. *ásēmos*.
- contraction of *iya* > *ī* in *martīhạyā* (A^{3}?);
- perhaps <a> for *ă*: *kayādā* for **kayad^{a}*; *šāyātim* for **š^{a}yātim* for **šiyātim* (perhaps pronounced *šāt^{i}*);
- defective writing of *ā*: *n^{a}yaka-* (A^{2}Sa);
- defective writing of *i* or *ī*: *nastāya* for *n^{ī}stāy^{a}*.

Consonants:
- voicing of *t* to *d* in *Ardaxcašca*;
- merger of *c* and *š*(?): *Xšayārcahạyā*; *[usta]canām* (A^{2}), *ustašanām* (A^{3}); *Ardaxcašca*;
- st for št in *nastāya*.

Loss of final consonants and probably vowels in endings, as evidenced by the indiscriminate use of short and long vowels and omission of final *m*:

- acc. sing.: *imam bātugara* (A^{1}); *imam apadāna*, *apadānā imam*; *imām hadiš utā imām *ustacanām taya aθagainām*, *Artaxšaça* (A^{2}); *imām būmām*, *avam asmānām*, *Ạrtaxšaçā xšāyaθiya*, *imam ustašanām aθaganām* (A^{3});
- 1st sing.: *n(ī)stāya*, *akunā*, *akunavām*;
- 3rd sing.: *aθavā*; *akunaš*;
- 3rd plur.: *akunaiy(a)* < **akunavaya^{n}* (cf. *akunavaya^{n}tā*).

TEXTS

A^{1}I (Artaxerxes I Longimanus, 465-25)[41]

Ạrtaxšaçā XŠ vazạrka XŠ XŠyānām XŠ DHyūnām
Xšayaạršahạyā XŠhạyā puça
Dārayavaušahạyā XŠhạyā puça Haxāmanašiya
haya imam bātugara sēymam viθiyā kạrta

Note the Persian-type relative clause: “who this *silver *cup was made in the house” for “in whose house ...”

D^{2}Ha (Darius II Nothus, 424-05)

baga vazạrka Auramazdā haya imām būmim adā haya avam asmānam adā haya martiyam adā haya šiyātim adā martiyahạyā haya Dārayavaum XŠm akunauš aivam parūnām XŠm aivam parūnām framātāram
adam Dārayavauš XŠ vazạrka XŠ XŠānām XŠ dahạyūnām paruvzanānām XŠ ahạyāyā būmiyā vazạrkāyā dūraiy apiy
Artaxšaç(āhạy)ā^{a} XŠhạyā puça
Ạrtaxšaçāhạyā Xšayaạršāhạyā XŠhạyā puça
Xšayaạršāhạyā Dārayavaušahạyā XŠhạyā puça Haxāmanašiya

[41] This inscription (see the text above) may be a fake, since Gk. *ásēmos* does not yet seem to have meant “silver” at this time.

θātiy Dārayavauš XŠ
Auramazdā imām dahạyāum manā frābara
vašnā Auramazdāha adam XŠ ahạyāyā būmiyā amiy
mām Auramazdā pātuv utāmaiy viθam utā xšaçam tayamaiy frābara
a. The omission occurred at the line division: <’-ra-ta-xa-ša-ça-/(a-ha-ya-)a>.

D²Sa
[imam apadā]nam stūnāya [a]θagainam Dāra[yavauš XŠ vazạ]rka akunauš
Dāraya[vaum XŠ]m AM pātuv hadā BGibiš

A²Hc (Artaxerxes II Mnemon, 405-359; Steve, 1987, pp. 88-90)
baga vazạrka Auramazdā haya maθišta bagānām haya imām būmim adā haya avam asmānām adā haya martiyam adā haya šiyātim adā martīhạyā haya Ạrtaxšaçām XŠm akunauš aivam parūnām XŠm aivam parūnām framātāram
θātiy Ạrtaxšaçā XŠ vazạrka XŠ XŠyānām XŠ DHyūnām XŠ ahạyāyā BUyā
adam Dārayavaušahạyā XŠhạyā puça
Dārayavaušahạyā Ạrtaxšaçāhạyā XŠhạyā puça
Ạrtaxšaçāhạyā Xšayāršāhạyā XŠhạyā puça
Xšayārcahạyā Dārayavaušahạyā XŠhạyā puça
Dārayavaušahạyā Vištāspahạyā nāma puça Haxāmanašiya
θātiy Ạrtaxšaçā XŠ vašnā Auramazdāhā adam XŠ ahạyāyā BUyā vazạrkāyā dūraiy apiy amiy
Auramazdā xšaçam manā frābara
mām Aurmazdā pātuv utā xšaçam tayamaiy frābara utāmaiy viθam

A²Sa
θātiy Ạrtaxšaçā XŠ vazạrka XŠ XŠyānām XŠ DHyūnām XŠ ahạyāyā BUyā
Dārayavaušahạyā XŠhạyā puça
Dārayavaušahạyā Ạrtaxšaç[ā]hạyā XŠhạyā puça
Ạrtaxšaçāhạyā Xšayārcahạyā XŠhạyā puça
Xšayārcahạyā Dārayavaušahạyā XŠhạyā puça
Dārayavaušahạyā Vištāspahạyā puça Haxāmanašiya
imam apadāna Dārayavauš apanayākam(a) akunaš abayapara upa Ạrtaxšaçā nayakam(a) aθavā
vašnā AM [Anahạ]ta utā Miθra adam nastāya apadānā imam akunaiy
AM Anahạta utā Miθra mām pātuv [hacā] vispā gastā
utā imam taya akunā mā yātum mā kayādā vi[-]itu[v]

A²Sc 4-6
[i]mām hadiš utā imām [usta]canām taya aθagainām ta[...]

A²Sd
adam Ạrtaxšaçā XŠ vazạrka XŠ XŠyānām XŠ DHyūnām XŠ ahạyāyā BUyā Dārayavauš XŠāhạyā puça Haxāmanišiya
θātiy Ạrtaxšaçā XŠ
vašnā AMhā imām hadiš taya jⁱvadiy paradaydām adam akunavam (vars. *akunavām*, *akuvnašāš*)
AM Anahita [u]tā Mⁱtra mām pātuv hacā (var. *hašā*) *vispā gastā utamaiy kạrtam*

A³Pa (Artaxerxes III Ochus, 359-338)
baga vazạrka Auramazdā haya imām būmām adā haya avam asmānām adā haya martiyam adā haya šāyātim adā martīhạyā haya mām Ạrtaxšaçā xšāyaθiya akunauš aivam parūvnām xšāyaθiyam aivam parūvnām framatāram
θātiy Ạrtaxšaçā xšāyaθiya vazạrka xšāyaθiya xšāyaθiyānām xšāyaθiya DHyūnām xšāyaθiya ahạyāyā BUyā
adam Ạrtaxšaçā xšāyaθiya puça Ạrtaxšaçā Dārayavauš xšāyaθiya puça
Dārayavauš Ạrtaxšaçā xšāyaθiya puça

Ạrtaxšaçā Xšayāršā xšāyaθiya puça
Xšayāršā Dārayavauš xšāyaθiya puça
Dārayavauš Vištāspahạyā nāma puça
Vištāspahạyā Aršāma nāma puça Haxāmanišiya
θātiy Ạrtaxšaçā xšāyaθiya imam ustašanām aθaganām mām upā mām kạrtā
θātiy Ạrtaxšaçā xšāyaθiya mām Auramazdā utā Miθra baga pātuv utā imām DHyaum utā taya mām kạrtā

AVsa
Ardaxcašca XŠ vazạrka

EXERCISES 19

Write the inscriptions of the Artaxerxeses in correct Old Persian.

VOCABULARY 19

abayapara: subsequently, later on
akunaiy, for **akunavaya*^{n}?
Anāhạtā-: Anahita
apanayāka-, for *apaniyāka-: great-grandfather
bātugara-: a kind of vessel
Miθra-: Mithra
nayāka-, for *niyāka-: grandfather
paraday(a)dā-, i.e., *pardēd: garden, pleasure grounds(?)
Patigrabanā-: place name
stūnāya-: having columns (?)
ustašanā-, ustacanā-: staircase (with carved reliefs?)
^{h}Uvādaicaya-: place name

LESSON 20

STYLISTIC FEATURES.

The Old Persian prose is a highly literary prose, probably influenced both by the epic-poet and the religious language, perhaps also by the style of neighboring literatures.

Formula variations.

Schmitt, 1992, lists the following variants of the end-formula "May Ahuramazdā protect me, etc.":

A	*mām auramazdā pātu*	A'	*mām auramazdā utā miθra baga pātu*
B	*hacā gastā*		
C	*hadā visaibiš bagaibiš*	C'	*hadā bagaibiš*
D	*utā vištāspam haya manā pitā*		
E	*utā-maiy viθam*		
F	*utā imām dahạyāvam*	F'	*utamaiy dahạyum*
G	*utamaiy xšaçam*	G'	*utā xšaçam tayamaiy frābara*
H	*utā tayamaiy kạrtam*		
I	*utā tayamaiy piça kạrtam*	I'	*utā tayamaiy piça dārayavahauš XŠhạyā kạrtam*

distributed as follows:

DPh	A				E								
DNa	A	B			E	F							
DSe	A		C		E			+??					
DSf	A			D		F'							
DSj	A					F'							
DSs	A							H					
DSz	A					F'							
DSab	A							H					
DH	A				E								
XPa	A						G	H	I	K			
XPb	A		C'				G	H					
XPc	A		C'					H	I'	K	C'		
XPd	A		C'				G	H					
XPf	A						G	H	I	K			
XPg	A		C'				G						
XPh	A	B			E	F							
XPl	A							H					
XV	A		C'				G	H					
D^2Ha	A				E		G'						
A^2Hc	A				E		G'						
AsH	A				E	F						L	M
A^3Pa	A					F		H					

Identical formulas in different syntactic contexts.

ima taya adam ***akunavam vašnā Auramazdāha hamahạyāyā θarda*** *pasāva yaθā xšāyaθiya abavam*
(DB 4.3-5)

cf.

ima taya adam ***akunavam*** || ***vašnā Auramazdāha hamahạyāyā θarda*** *akunavam*
(DB 4.40-41)

DB 1.61-71
xšaçam taya hacā amāxam taumāyā parābaṛtam āha ava adam patipadam akunavam
adam**šim **gāθavā avāstāyam
yaθā paruvamciy
***avaθā adam** akunavam āyadanā tayā Gaumāta haya maguš viyaka ...*

***adam** kāram **gāθavā avāstāyam** Pārsamcā Mādamcā utā aniyā dahaṛāva*
yaθā paruvamciy
***adam** taya parābaṛtam patiyābaram ...*

adam** hamataxšaiy yātā viθam tayām amāxam **gāθavā avāstāyam
yaθā paruvamciy
***avaθā adam** hamataxšaiy vašnā Auramazdāha*

Word order variation.

*paraidiy **avam kāram jadiy haya manā naiy gaubataiy*** "Go forth! Crush that army which does not declare itself as mine!" (DB 3.14-15)

cf.

*paraidiy **kāra haya** hamiçiya **manā naiy gaubataiy avam jadiy*** "Go forth! Crush that army which has conspired and does not declare itself as mine!" (DB 2.30-31)

*ima taya adam **akunavam vašnā Auramazdāha hamahaṛāyā θarda** pasāva yaθā xšāyaθiya abavam* "This is what I did, by the greatness of Ahuramazdā, in one and the same year after I became king." (DB 4.3-5)

cf.

*ima taya adam akunavam **vašnā Auramazdāha hamahaṛāyā θarda akunavam*** "This what I did, by the greatness of Ahuramazdā, I did in one and the same year." (DB 4.40-41)

Parallelism.

This is the pattern AB AB:

utā** avam Vahaṛazdātam **agaṛbāya utā** martiyā tayašaiy fratamā anušiyā āhatā **agaṛbāya "They both seized that Vahaṛazdāta and seized the men who were his foremost followers." (DB 3.47-49)

yaθā **naiy arīka **āham naiy** draujana **āham naiy** zūrakara **āham*** "because I did not side with the Evil One, nor a liar, nor did I do anything crooked." (DB 4.63-64)

Chiasmus.

This is the pattern AB BA:

*yadiy imām dipim **vaināhaṛ imaivā patikarā** naiy**diš** **vikanahaṛ*** "If you see this inscription or these images (and) do not destroy them..." (DB 4.72-73)

*yadiy imām dipim **imaivā patikarā** **vaināhaṛ vikanahaṛdiš*** "If you see this inscription or these images (and) do destroy them..." (DB 4.77-78)

TEXTS. FAKES.

There are numerous falsified Old Persian inscriptions in Western museums and other art collections, as well as in private collections. Most of the time these fakes can be identified by the style of the writing or by grammatical errors committed by modern falsifiers not conversant with Old Persian.

Ariaramnes, Hamadan (AmH)

Ariyāramna xšāyaθiya vazṛka xšāyaθiya xšāyaθiyānām xšāyaθiya Pārsā Cišpaiš xšāyaθiyahạyā puça Haxāmanišahạyā napā
θātiy Ariyāramna xšāyaθiya iyam dahạyāuš Pārsā taya adam dārayāmiy haya uvaspā umartiyā manā baga vazṛka Auramazdā frābara vašnā Auramazdāha adam xšāyaθiya iyam dahạyāuš amiy
θātiy Ariyāramna xšāyaθiya Auramazdā manā upastā[m baratuv]

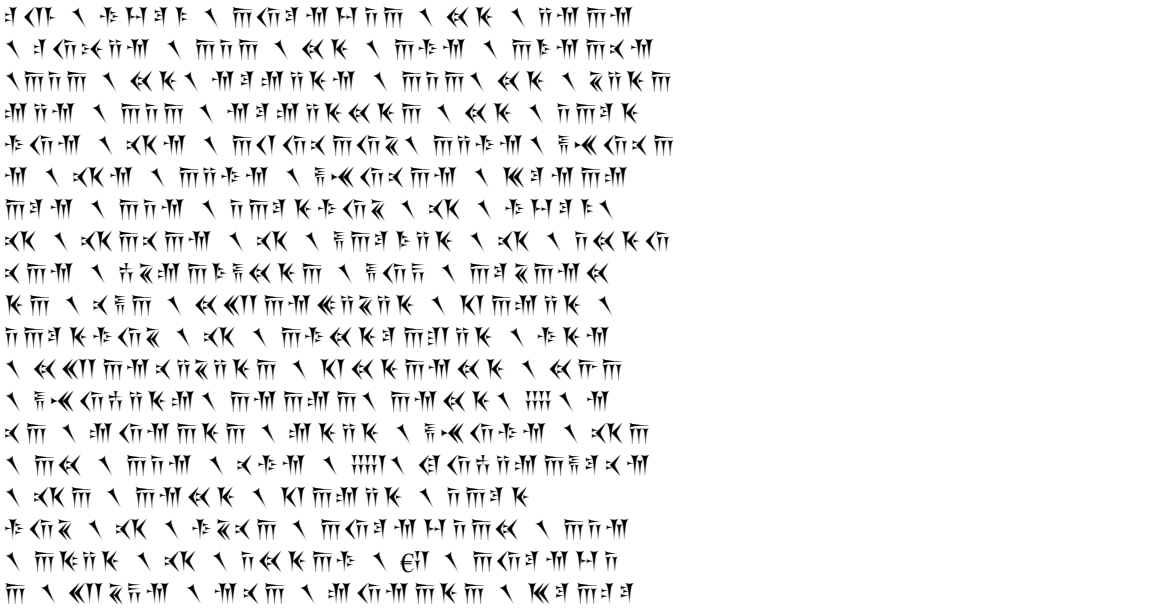
Arsames, Hamadan (AsH)

Ạršāma xšāyaθiya vazṛka xšāyaθiya xšāyaθiyānām xšāyaθiya Pārsa Ariyāramna xšāyaθiyahạyā puça Haxāmanišiya
θātiy Ạršāma xšāyaθiya Auramazdā baga vazṛka haya maθišta bagānām mām xšāyaθiyam akunauš hauv dahạyāum Pārsam manā frābara taya ukāram uvaspam vašnā Auramazdāha imām dahạyāum dārayāmiy mām Auramazdā pātuv utāmaiy viθam utā imām dahạyāum [taya] adam dārayāmiy hauv pātuv

The OPers. version of Cyrus's inscription at Murgab (CMa) is now assumed to be an early addition, perhaps dating from the time of Darius.

adam Kuruš xšāyaθiya Haxāmanišiya

Golden plaque, first brought to my attention for authentication. Failing that, it was taken to N. Sims-Williams, SOAS, who also identified it as a fake. Published in *From the Lands of the Bible: Art and Artifacts. An Archaeological Exhibition in Celebration of Israel's Twentieth Anniversary Under the Patronage of His Excellency Major-General Yitzhak Rabin, Ambassador of Israel to the United States* [America-Israel Culture House, May 22 - July 3, 1968], America-Israel Cultural Foundation, inc., New York 168, pl. 381 (Schmitt 1995-96). Owner unknown. The students should identify the inscriptions used by the forger to compose the text, as well as spot the errors which give the fake away.



APPENDIX 1. HISTORY OF OLD PERSIAN

1. FROM INDO-EUROPEAN TO PROTO-IRANIAN

Old Persian belongs to the family of Iranian languages, just as English belongs to the Germanic, French to the Romance, and Russian to the Slavic language families. The Iranian languages are in turn closely related to the Indic (or Indo-Aryan)[42] languages, Sanskrit, Pali, Hindi, Urdu, etc. We refer to this greater language family as the Indo-Iranian languages. The Indo-Iranian languages in turn are part of the so-called Indo-European (in German literature "Indo-Germanic") family of languages, to which the Germanic, Romance, Slavic, Greek, and other languages also belong (but not, for instance, Finnish and Hungarian; Turkish; Akkadian, Arabic, and Hebrew, etc.).

Indo-European.

Relationships between languages are determined by "comparison." The scientific method developed to perform such comparison is called the "historical comparative method." The main principle of this method is that language relationships are not determined on the basis of *individual* similarities between single words, but on *systematic* correspondences in such similarities. On the basis of these systematic correspondences, one can *reconstruct* a common pre-form of the words, from which the words in the individual languages are derived. These reconstructed words are commonly marked by an asterisk (*) and may be considered as convenient short-hand forms of the historical forms. Following are a few examples:

IE.	Old Persian	Median/Avestan	Old Indic	Greek/Latin	Germanic
**nepōt-*	*napāt*	*napā̲t*	*napāt*	*-/nepōt-*	Germ. *Neffe*
**pəter-*	*pitar-*	*patar-*	*pitar-*	*pater-/pater-*	*father*
**pr̥Hwo-*	*paruva*	*paouruua*	*pūrva*		*be-fore*
**ǵn̥neH-/ǵneH-*	*dānā-/xšnās-*	*zānā-/ xšnāsa*	*jānā-/jñā-*	*gnōscō*	*ken/know*
**polHu-*	*paruv*	*pouru*	*puru*	*polú/-*	Germ. *viel*
**somo-*	*hama-*	*hama-*	*sama-*	*homo-/-*	*same*
**se/onti*	*haⁿtiy*	*hənti*	*santi*	**henti/sunt*	Germ. *sind*
**wiḱ-*	*viθ-*	*vīs-*	*viś-*	*oiko-/vicus*	
**deḱm̥*	**daθa*	*dasa*	*daśa*	*deka/decem*	Goth. *taihun*
**ǵenos-*	**dana-*	*zana*	*jana*	*genos/genus*	*kin*
**eḱwo-*	*asa-*	*aspa-*	*aśva-*	*hippos/equus*	OEng. *Eo-red*
**bher-*	*bar-*	*bar-*	*bhar-*	*pher-/fer-*	*bear*
**bhrāter-*	*brātar-*	*brātar-*	*bhrātar-*	*phrāter-/frāter-*	*brother*

Aryan/Indo-Iranian

A few notable changes from Indo-European characterize the reconstructed proto-language of Iranian and Indo-Aryan:

Consonants:

—The merger of the IE. velar and labio-velars into one series of velars (*k*/*kʷ* > *k*).

—The affrication—not phonemic—of the IE. palatals *ḱ*, *ǵ*, *ǵh* > *ć*, *ǰ*, *ǰh*

—The palatalization of the velars to alveo-palatals before the front vowels *e* and *i* (before the merger of *e* and *a*) and the semivowel *y*, which produced allophones *k* ~ *kʸ*, etc.

—Subsequent phonemization of *kʸ*, etc. > *č* and *ǰ(h)* through the merger of IE. *e*, *a*, *o* > IIr. *a*, and the various subsequent analogical levelings, cf. **gadhi* > **ǰadhi* (Ind. *jahi*, Av. *jaiδi)*, etc. This process continued in the individual languages, e.g., **čar-* (Av. *car-*) > Ind. *kar-*, **ǰama-* > Ind. *gama-* (cf. *jamad-agni*, Av. *jima-*).

—The development from various sources of *š* and its allophone *ž*, which thus achieved phonemic status:

—by the "ruki" rule *s* (*z*) became *š* (*ž*) after the vowels *i* and *u*, after liquids (*r* and *l* and their syllabic

[42] "Aryan," as opposed to the other language families in the Indian Subcontinent: Dravidian, Muṇḍ≥a, etc.

variants, and after *k* and *g(h)*, probably also after labials *p* and *b(h)*.

—IE. *ḱ* and *ǵ(h)* became *š* and *ž(h)* before dentals and probably after labials.

—final *š* became voiced before voiced stop, including before vowels = voiced smooth onset, notably in final position in prefixes and before enclitic particles (*duž-*, *niž-*; *yūž-am*).

—*š* and *ž* also developed in the IE. "thorn" groups *kθ* > *kš* (> Ind. *kṣ*, Ir. *xš*), *gδ(h)* > *gž* (> Ind. *kṣ*; Ir. *gž*) and *ḱθ* > *ćš* (> Ind. *kṣ*, Ir. *š*), *ǵδ(h)* > *j´ž(h)* (Ind. *kṣ*; Ir. *z*?). (The simplification of thorn groups before consonant is possibly of IE. date in **ǵ(δ)hmē* > Ind. *jmā*, Av. *zəmā*, cf. Gk. *χαμαι´*, Lat. *humus*.)

—The development of the IE. laryngeals to a glottal stop or voiced smooth breathing (̓) after and between vowels. After vowel before consonant they were then lost with compensatory lengthening of the vowel, while they remained or disappeared leaving a mere hiatus between vowels. After consonant H_1 was lost, while H_2 became a simple aspiration; H_3 may have become a voiced continuant, which turned *p* into *b* in *piba-* "to drink" and was then lost.

—The general merger of *r* and *l* in the standard languages, but preservation of *l* sporadically in many dialects, both Indic and Iranian. (NOTE: Ir. *l* in early Irano-Alanic words is secondary < *ry*.)

Vowels:

—The vocalization of syllabic *ṇ* and *ṃ* > *a* before the merger of *a/ā*, *e/ē*, *o/ō* > *a/ā*

—The merger of the three vowel series *a/ā*, *e/ē*, *o/ō* and the corresponding diphthongs into one series: *a(i/u)/ā(i/u)*. The historical correspondences are muddied by developments such as that of *o* in open syllable > *ā* (Brugmann's Law) and ensuing analogies.

—The development of long vowels from short ones plus laryngeal.

Proto-Iranian.

The phonological system of Proto-Iranian must have been very close to that of Old Indic. The principal differences, which give Iranian a different look from Old Indic, are two:

1. the development of Indo-Ir. *s* > Iran. *h*, for example: OInd. *asura-* > OIran. *ahura-*.

2. the opening (spirantization) of unvoiced stops before other consonants, including *r*, the half-consonants *w* and *y*, and the Indo-Ir. laryngeal *H*: *pC* > *fC*, *tC* > *θC*, and *kC* > *xC*. Examples:

**trayas/trāyas* > **θrayah/θrāyah*	**prāyas* > **frāyah*	*cakra-* > *caxra-*
**satya-* > **haθya-*	**sapta* > **hafta*	**wākš* > **wāxš*
**ratHa-* > **raθa-*	**kapHa-* > **kafa-*	**sakHā* > **haxā* (cf. OPers. *Haxā-maniša-*)

Note especially:

IE nom. sing. **pónteh-s*, acc. sing. *pónteh-ṃ* > OIran. **pantāh*, **pantām*, Av. *pantå*, *pantąm*, but OInd. *panthās*, *panthām*.

IE instr. sing. **pn̥th-ḗ/ṓ*, acc. plur. **pn̥th-´n̥s*, gen. plur. **pn̥th-ṓm* > Ind.-Iran = OInd. *pathā́*, *pathás*, *pathā́m* OIran. *paθa*, *paθō*, *paθąm* (cf. OPers. *paθi/ī-*).

Consonants:

—The loss of aspiration and the merger of the series of voiced and aspirated voiced consonants.

—The spirantization of stops before consonants, including IIr. *H*; with the loss of *H*, the spirants (*f θ x*) achieved phonemic status.

—The palatalization of *č* before *y*: **čyāti-* > Av. *š(ii)āiti-*, OPers. *šiyāti-*).

—The change of *s* > *h* except before stops and in some unusual groups.

—The loss of dental before *s/z* (OInd. *matsya-*, Av. *masiia-*), including in the T_1ST_2 (OInd. *utthā-*, Ir. *ustā-* < **ud-steH-*; OInd. *vitta-*, Ir. *vista-*; **ud-kē* > **utˢtšā* > OInd. *uccā*, Ir. *usca*; **pr̥ḱ-skḗ-* > **pr̥ts-stśa-* > **pr̥tstśa-* = OInd. *pr̥ccha-*, Ir. *pr̥sa-*); **yad-dźi* > **yadźi* > Av. *yezi* (OPers. *yadiy* < **yadźi* or = Av. *yeiδi*). —In OPers. the reduction of these groups continued and Ir. *stš* also eventually became *s* (Av. *pascāṯ*, cf. OPers. *pasāva*).

—The simplification of all geminates (*s-s* > *s*, *z-z* > *z*), including those resulting from assimilation (e.g., *s-tś* > *s*, *tś-š* > *š*, *ǰź* > *ž*, *d-n* > *n*, *p-b* > *b*).
—The IE.-IIr. allophone *z* of *s* before voiced stop achieved phonemic status through the development of IE., IIr. *dᶻd(h)* > Ir. *zd* (Ind. *ddh*).
—IIr. final *ž* was devoiced.

Vowels:
—The loss of IIr. interconsonantal *ə* in all positions and the sporadic development of anaptyctic vowels to ease resulting initial consonant groups.

2. THE OLD-IRANIAN LANGUAGES

Proto-Iranian at an early period split into at least three distinct dialect groups, characterized, among other things, by the typical developments of the palatal affricates *ć* and *ǰ* and the groups *ćw* and *ǰw*. A fourth group may have included various Scythian dialects.

Proto-Southwest Iranian:

In what is in historical times the southwestern dialect group *ć* and *ǰ* merged with Pr.-Ir. *θ* and *d*, respectively, but *ćw* and *ǰw* with *s* and *z*, respectively. This group is represented by OPers. and its more or less immediate descendants, including MPers., NPers. and the modern dialects in Fars (Av. *masišta-*, OPers. *maθišta-*; Av. *zraiiah-*, OPers. *drayah-*; Av. *aspa-*, OPers. *asa-*; OPers. *hązānam*, OInd. *jihvā-*) (In a subgroup of Southwest Iranian *ćw* apparently became *θ*, which developed variously into *t or h* in modern dialects of the Fars region: Av. *spiš* "louse," MPers. *špiš*, Fars dial. *teš*, Larestani *heš*, Baskardi *šöš* < **siš*?)

Other typical OPers. developments are the following:

Ir. internal *ǰn* > *šn* (*vašnā* < **vazan-*, *baršnā* < *barzan-*);

Ir. *θy* > *šy* (Av. *haiθiia-*, OPers. *hašiya-*);

Ir. *θn* > *šn* (Av. *araθni-*, OPers. *arašni-*);

Ir. *θr* (and OPers. *θr* < Ir. *ćr*) > *ç*, a sibilant of uncertain nature that later merged with *s* (Av. *puθra-*, OPers. *puça-*; Av. *sraiia-*, OPers. *niçāraya-*).

Ir. *sč* (*stš*) > *s* (Av. *pascāṯ*, OPers. *pasāva*);

Ir. *ćt* (*tśt*) > *st* (Av. *našta-*, OPers. *vinasta-*).

Proto-Central Iranian:

In the remaining dialects *ć* and *ǰ´* merged with Pr.-Ir. *s* and *z*, respectively, but *ćw* and *ǰ´w* became *sp* and *zb*. This group is represented by Old Iranian Avestan and Median; MIr. Parthian, Bactrian, Choresmian, and Sogdian; and by most modern Ir. languages, including the literary languages Kurdish, Balochi, Pashto, and Ossetic.

Median is (supposed to be, see lesson 14) attested by a large vocabulary incorporated into Old Persian, presumably as a substrate for the official language of the Persian Achaemenid kings. This Median substrate language did not share in the special OPers. developments listed above (*ǰ* > *z*: °*zana-*; *ćw* > *sp*: *aspa-*; *θy*: *xšāyaθiya-*). Many non-OPers. forms are found only in personal or geographical names (*ć* > *s*: *Asagarta-* [?]; *θr*: *Xšaθrita-*) and some are typically from the religious vocabulary and so could in principle also be influenced by Avestan (*ǰw* > *zb*: °*zbaya-*, Av. *zbaiia-* "call upon, invoke [a deity]," *zūrah-* "crooked, deceitful > evil deed," *bąrzmaniy*, Av. *barəziman-* "height").

Proto-Northeast Iranian:

Only in the extreme northeast did *ćw* and *ǰ´w* become palatal *ś* and *ź*, respectively, represented by MIr. Khotanese and modern Wakhi.

Proto-Northwest Iranian:

The development of initial *p* > *f* and internal *ry* > *l*.]

Old Iranian dialects.

The different developments in the first two groups did not, apparently, produce two different phonemic systems, as the old affricates merged with already existent phonemes. Various other developments also did not affect the phonemic system, e.g., that of *ćt* > *št* or *st* according to dialect.

1. Development of the IE. palatal velars *ḱ, ǵ(h)* to sibilants *s* and *z* everywhere in Iranian, exc. OPers., where they became *θ* and *d* respectively. In Middle Persian, initial *θ* merged with *s* again, but intervocalically OPers. θ became *h*:

IE.	OInd.	Av.	OPers.	
**ḱered*	*śarad*	*sarəd*	*θar(a)d*	MP/NP sāl
**viḱ*	*viś-*	*vīs-*	*viθ-*	Kh. *bäsā-*
**deḱṃ*	*daśa*	*dasa*	**daθa*	MP/NP *dah*
**ǵenos*	*janas-*	*zanah-*	*°zana-/*°dana*	MPers. *°zanag*
**ǵreyos*	*jráyas-*	*zraiiah-*	*draya*	MP *dray-āb, zrēh*
**ǵews-tr̥-*	*joṣṭr̥-*	*zaoš-*	*dauštar-*	MP *dōst*
**ǵherenyo-*	*hiraṇya*	*zaraniia-*	*daraniya*	MP *zarr*
**ǵhyem-*	*hima-*	*ziiå, zima-*		MP *damestān*, Lat. *hiems*
**eǵh-om*	*aham*	*azəm*	*adam*	MP *an* (< **anam* < *adam*)
**bherǵh-*	*br̥hát*	*barəzah-*	*Bạrdiya* (?)	MP *burz*, *buland*

2. Development of the IEur. groups palatal velar + *w (ḱw, ǵw, ǵhw)* to *sp* and *zb* everywhere in Iran. exc. in OPers., which has *s* and *z*, and Khot. (and Wakhi), which have *ś* (Wa. *š*) and *ź*:

IE.	OInd.	Av.	OPers.	
**ḱwō/ḱwṇ-*	*śvā*	*spā*	**spaka-/*saka*	MP *sag*, but Kh. *śśuvan-*
**ekwo-*	*aśva-*	*aspa-*	*aspa-/asa°*	MP/NP *asp,* Kh. *aśśa-*
**wiḱwa-*	*viśva-*	*vīspa-*	*vispa°/visa-*	MPers. *wisp*, Kh. *biśśa-*
**-ǵhwen*	*jihvā*	*hizbān-*	*hizān-*	MPers. *zabān*, Kh. *biśāa-* /biźāa-/
**ǵhweh-*	*hvayati*	*zbaiia-*	*°zbaya-*	

3. Proto-Iran *θr* (< *tr*) remained everywhere in OIran. exc. OPers., where it became *ç*. OPers. *ç* is also the descendant of IE. **ḱr* > IIr. **ćr* > Proto-OPers. **θr* (?):

IE.	Skt	Av.	OPers.	
**kθe-tlo-(?)*	*kṣatra*	*xšaθra-*	*xšaça-*	MPers. *šahr*
			Xšaθrita	
	citra-	*čiθra-*	*čiça-*	MPers. *čihr*
		Bāxδi-	*Bāxtriš*	Elam. *ba-ak-ši-iš*
**ḱley*	*śri-*	*sri-*, *°srāraiia-*	*°çāraya-*	

4. Proto-Iran. *θy* remained everywhere, exc. in OPers., where it became *šiy*:

**sṇt-yo-*	*satya-*	*haiθiia-*	*hašiya-*	
**-pot-yo-*	*°patya-*	*°paiθiia-*	*°pašiya-*	MPers. *xwēbaš*

5. Similarly OPers. has *šn* < *θn*, as everywhere else:

**alṇ-*	*aratní-*	*araθni-*	*arašni-*	MPers. *a/ārešn*

6. On the other hand IE. *ḱt* and *ǵt* became *st* in OPers., but *št* elsewhere, including Median:

**preḱto-/pṛḱto-*	*pṛṣṭa-*	*paršta-*	*°frasta-*	Med. *°frašta-*
**rēǵto-*		*rāšta-*	*rāsta-*	MPers. *rāst*, Parth. *rāšt*.

7. Initial *dw* may have become *b* in Median, as in some words in Avestan:

**d(h)war-*	*dvār-*	*duuar-*	*duvara-*	MPers. *dar*, Parth. *bar*
**dwitīya-*	*dvitīya-*	*bitiia-*	*duviti/īya-*	MPers. *dudīg*, Parth. *bidīg*

8. OIran. *xm* > OPers. *m*:

	(*tokman-*	*taoxman-*)	*taumā-*	MPers. *tōm*, NP *toxm*

Note also OPers.-Med. *c-i-ç-t-x-m-*, Akk. *ši-it-ra-an-tah-ma*, but Elam. *ti-iš-š-šá-an-tam-ma*, and cf. OPers.-Med. *Taxmaspāda*, Elam. *tak-maš-ba-da.*

Note, finally, the different treatment of the group *s-c*:

Av.	OPers.	Parth.	MPers.
pasca	*pasā*	*paš*	*pas*
kasciṯ	*kašciy*	*kyc*	*kas*
	cišciy	*čiš*	*tis*

APPENDIX 2. DARIUS'S INSCRIPTION AT BEHISTUN

DARIUS'S INSCRIPTION AT BEHISTUN. COLUMN 1

DB 1.1-3
adam Dārayavauš xšāyaθiya vazṛarka
xšāyaθiya xšāyaθiyānām
xšāyaθiya Pārsaiy
xšāyaθiya dahạyūnām
Vištāspahạyā puça
Ạršāmahạyā napā
Haxāmanišiya

DB 1.3-7
θātiy Dārayavauš xšāyaθiya
manā pitā Vištāspa
Vištāspahạyā pitā Ạršāma
Ạršāmahạyā pitā Ariyāramna
Ariyāramnahạyā pitā Cišpiš
Cišpaiš pitā Haxāmaniš

DB 1.7-8
θātiy Dārayavauš xšāyaθiya
avahạyarādiy vayam Haxāmanišiyā θahạyāmahạy
hacā paruviyata āmātā amahạy
hacā paruviyata hayā amāxam taumā xšāyaθiyā āha

DB 1.8-11
θātiy Dārayavauš xšāyaθiya
VIII manā taumāyā tayaiy paruvam xšāyaθiyā āha
adam navama
IX duvitāparanam vayam xšāyaθiyā amahạy

DB 1.11-12
θātiy Dārayavauš xšāyaθiya
vašnā Auramazdāha adam xšāyaθiya amiy
Auramazdā xšaçam manā frābara

DB 1.12-17
θātiy Dārayavauš xšāyaθiya
imā dahạyāva tayā manā *patiyāiša
vašnā Auramazdāha adamšām xšāyaθiya āham
Pārsa Ūvja Bābiruš Aθurā Arabāya Mudrāya
tayaiy drayahạyā Sparda Yauna
Māda Armina Katpatuka Parθava Zraka Haraiva Uvārazmīy Bāxtriš Suguda Gadāra Saka Θataguš Harauvatiš Maka
fraharavam dahạyāva XXIII

DB 1.17-20
θātiy Dārayavauš xšāyaθiya
imā dahạyāva tayā manā *patiyāiša vašnā Auramazdāha manā badakā āhatā
manā bājim abaratā
*tayašām hacāma aθahạya xšapavā raucapativā ava akunavayatā

DB 1.20-24
θātiy Dārayavauš xšāyaθiya
atar imā dahạyāva martiya haya agriya āha avam ubạrtam abaram
haya arīka āha avam ufrastam apạrsam
vašnā Auramazdāha imā dahạyāva tayanā manā dātā apariyāya
yaθāšām hacāma aθahạya avaθā akunavayatā

DB 1.24-26
θātiy Dārayavauš xšāyaθiya
Auramazdāmaiy ima xšaçam frābara
Auramazdāmaiy upastām abara yātā ima xšaçam hamadārayaiy
vašnā Auramazdāha ima xšaçam dārayāmiy

DB 1.26-35
θātiy Dārayavauš xšāyaθiya
ima taya manā kạrtam pasāva yaθā xšāyaθiya abavam
Kabūjiya nāma Kurauš puça amāxam taumāyā *hauv paruvam idā xšāyaθiya āha
avahạyā Kabūjiyahạyā brātā *Bạrdiya nāma āha hamātā hamapitā Kabūjiyahạyā
pasāva *Kabūjiya avam Bạrdiyam avāja
yaθā Kabūjiya Bạrdiyam avāja kārahạyā [naiy] azdā abava taya Bạrdiya avajata
pasāva Kabūjiya Mudrāyam *ašiyava
yaθā Kabūjiya Mudrāyam ašiyava pasāva kāra arīka abava
[utā] drauga dahạyauvā vasiy abava utā Pārsaiy utā Mādaiy utā aniyāuvā dahạyušuvā

DB 1.35-40
θātiy Dārayavauš xšāyaθiya
*pasāva I martiya āha Gaumāta nāma
hauv udapatatā hacā *Paišiyāuvādāyā Arakadriš nāma kaufa hacā avadaša
Viyaxanahạyā māhạyā XIV raucabiš θakatā āha
yadiy udapatatā
hauv kārahạyā avaθā adurujiya
adam Bạrdiya amiy haya Kurauš puça Kabūjiyahạyā brātā

DB 1.40-43
pasāva kāra haruva hamiçiya abava hacā Kabūjiyā
abiy avam ašiyava utā Pārsa utā Māda utā aniyā dahạyāva
xšaçam hauv agạrbāyatā
Garmapadahạyā māh≥yā IX raucabiš θakatā āha
avaθā xšaçam agạrbāyatā
pasāva Kabūjiya uvāmạršiyuš amạriyatā

DB 1.43-48
θātiy Dārayavauš xšāyaθiya
aita xšaçam taya Gaumāta haya maguš adīnā Kabūjiyam
aita xšaçam hacā paruviyata amāxam taumāyā āha
pasāva Gaumāta haya maguš adīnā Kabūjiyam utā Pārsam utā Mādam utā aniyā dahạyāva
hauv āyasatā
uvāipašiyam akutā
hauv xšāyaθiya abava

DB 1.48-54
θātiy Dārayavauš xšāyaθiya
naiy āha martiya naiy Pārsa naiy Māda naiy amāxam taumāyā kašciy haya avam Gaumātam tayam magum

xšaçam dītam caxriyā
kārašim hacā dąršam ataṛsa
kāram vasiy avājaniyā haya paranam Bąrdiyam adānā
avahąyarādiy kāram avājaniyā
mātayamām xšnāsātiy taya adam naiy Bąrdiya amiy haya Kurauš puça
kašciy naiy adąršnauš cišciy θastanaiy pariy Gaumātam tayam magum yātā adam arasam

DB 1.54-61
pasāva adam *Auramazdām patiyāvahąyaiy
Auramazdāmaiy upastām abara
Bāgayādaiš māhąyā X raucabiš θakatā āha
avaθā adam hadā kamnaibiš martiyaibiš avam Gaumātam tayam magum avājanam
utā tayaišaiy fratamā martiyā anušiyā āhatā
Sikayauvatiš nāmā didā Nisāya nāmā dahąyāuš Mādaiy avadašim avājanam
xšaçamšim adam adīnam
vašnā Auramazdāha adam xšāyaθiya abavam
Auramazdā xšaçam manā frābara

DB 1.61-71
θātiy Dārayavauš xšāyaθiya
xšaçam taya hacā amāxam taumāyā parābąrtam āha ava adam patipadam akunavam
adamšim gāθavā avāstāyam
yaθā paruvamciy
avaθā adam akunavam āyadanā tayā Gaumāta haya maguš viyaka
adam niyaçārayam kārahąyā abicarīš gaiθāmcā māniyamcā viθbišcā tayādiš Gaumāta haya maguš adīnā
adam kāram gāθavā avāstāyam Pārsamcā Mādamcā utā aniyā dahąyāva
yaθā paruvamciy
adam taya parābąrtam patiyābaram
vašnā Auramazdāha ima adam akunavam
adam hamataxšaiy yātā viθam tayām amāxam gāθavā avāstāyam
yaθā paruvamciy
avaθā adam hamataxšaiy vašnā Auramazdāha
yaθā Gaumāta haya maguš viθam tayām amāxam naiy parābara

DB 1.71-73
θātiy Dārayavauš xšāyaθiya
ima taya adam akunavam pasāva yaθā xšāyaθiya abavam

DB 1.73-77
θātiy Dārayavauš xšāyaθiya
yaθā adam Gaumātam tayam magum avājanam pasāva I martiya Āçina nāma Upadarmahąyā puça hauv udapatatā Ūvjaiy
kārahąyā avaθā aθaha
adam Ūvjaiy xšāyaθiya amiy
pasāva Ūvjiyā hamiçiyā abava
abiy avam Āçinam ašiyava
hauv xšāyaθiya abava Ūvjaiy

DB 1.77-81
utā I martiya Bābiruviya Naditabaira nāma *Ainairahąyā puça hauv udapatatā Bābirauv
kāram avaθā adurujiya
adam Nabukudaracara amiy haya Nabunaitahąyā puça
pasāva kāra haya Bābiruviya haruva abiy avam Naditabairam ašiyava
Bābiruš hamiçiya abava

xšaçam taya Bābirauv hauv agarbāyatā

DB 1.81-83
θātiy Dārayavauš xšāyaθiya
pasāva adam frāišayam Ūvjam
hauv Āçina basta ānayatā abiy mām
adamšim avājanam

DB 1.83-86
θātiy Dārayavauš xšāyaθiya
pasāva adam Bābirum ašiyavam abiy avam Naditabairam haya Nabukudaracara agaubatā
kāra haya Naditabairahayā Tigrām adāraya
avadā aištatā
utā abiš nāviyā āha

DB 1.86-90
pasāva adam kāram maškāuvā avākanam
aniyam ušabārim akunavam aniyahayā asam frānayam
Auramazdāmaiy upastām abara
vašnā Auramazdāha Tigrām viyatarayāma
avadā avam kāram tayam Naditabairahayā adam ajanam vasiy
Āçiyādiyahaya māhayā XXVI raucabiš θakatā āha
avaθā hamaranam akumā

DB 1.90-96
θātiy Dārayavauš xšāyaθiya
pasāva adam Bābirum ašiyavam
aθaiya Bābirum [yaθā naiy] *upāyam Zāzāna nāma vardanam anuv Ufrātuvā
avadā [hauv] Naditabaira haya Nabukudaracara agaubatā āiš hadā kārā patiš [mām] *hamaranam cartanaiy
pasāva hamaranam akumā
Auramazdāmaiy upastām abara
[vašnā] Auramazdāha kāram tayam Naditabairahayā adam ajanam vasiy
aniya apiyā *āhayatā
āpīšim parābara
Ānāmakahayā māhayā II raucabiš θakatā āha
avaθā hamaranam akumā

DARIUS'S INSCRIPTION AT BEHISTUN. COLUMN 2

DB 2.1-5
θātiy Dārayavauš xšāyaθiya
pasāva Naditabaira hadā kamnaibiš asabāraibiš amuθa
Bābirum ašiyava
pasāva adam Bābirum ašiyavam
[vašnā] Auramazdāha utā Bābirum agarbāyam utā avam Naditabairam agarbāyam
pasāva avam Naditabairam adam Bābirauv avājanam

DB 2.5-8
[θātiy] Dārayavauš xšāyaθiya
yātā adam Bābirauv āham [imā dahayāva] tayā hacāma hamiçiyā abava
Pārsa Ūvja Māda *Aθurā [Mudrāya] *Parθava Marguš Θataguš Saka

DB 2.8-11
θātiy Dārayavauš xšāyaθiya
[I] *martiya Martiya nāma Cicaxraiš puça Kuganakā nāma [vardanam Pārsaiy] avadā adāraya
hauv udapatatā Ūvjaiy
kārahạyā avaθā [aθaha
adam] Imaniš amiy Ūvjaiy xšāyaθiya

DB 2.11-13
θātiy Dārayavauš [xšāyaθiya]
adakaiy adam ašnaiy āham abiy Ūvjam
pasāva *hacāma [atạrsa] Ūvjiyā
avam Martiyam agạrbāya hayašām maθišta āha [utašim] avājana

DB 2.13-17
θātiy Dārayavauš xšāyaθiya
I martiya *Fravạrtiš [nāma Māda] hauv udapatatā Mādaiy
kārahạyā avaθā aθaha
[adam Xšaθrita] amiy Uvaxšatarahạyā taumāyā
pasāva kāra Māda haya [viθāpatiy hauv] hacāma hamiçiya abava
abiy avam Fravạrtim ašiyava
hauv [xšāyaθiya] abava Mādaiy

DB 2.18-30
θātiy Dārayavauš xšāyaθiya
kāra Pārsa utā Māda haya upā mām āha hauv kamnam āha
pasāva adam kāram frāišayam
Vidạrna nāma Pārsa manā badaka avamšām maθištam akunavam
avaθāšām aθaham
paraitā avam kāram tayam Mādam jatā haya manā naiy gaubataiy
pasāva hauv Vidạrna hadā kārā ašiyava
yaθā Mādam parārasa *Māruš nāma vardanam Mādaiy avadā hamaranam akunauš hadā Mādaibiš
haya Mādaišuvā maθišta āha hauv adakaiy naiy avadā āha
Auramazdāmaiy upastām abara
vašnā Auramazdāha kāra [haya] manā avam kāram tayam hamiçiyam aja vasiy
Ānāmakahạyā māhạyā XXVII raucabiš θakatā āha avaθāšām hamaranam kạrtam
pasāva hauv kāra haya manā Kapada nāma dahạyāuš Mādaiy avadā mām amānaiya yātā adam arasam
Mādam

DB 2.29-37
θātiy Dārayavauš xšāyaθiya
Dādạršiš nāma Arminiya manā badaka avam adam frāišayam Arminam
avaθāšaiy aθaham
paraidiy kāra haya hamiçiya manā naiy gaubataiy avam jadiy
pasāva Dādạršiš ašiyava
yaθā Arminam parārasa pasāva hamiçiyā hagmatā paraitā patiš Dādạršim hamaranam cartanaiy
Zūzahạya nāma āvahanam Arminiyaiy avadā hamaranam akunava
Auramazdāmaiy upastām abara
vašnā Auramazdāha kāra haya manā avam kāram tayam hamiçiyam aja vasiy
Θūravāharahạyā māhạyā VIII raucabiš θakatā āha
avaθāšām hamaranam kạrtam

DB 2.37-42
θātiy Dārayavauš xšāyaθiya
patiy duvitīyam hamiçiyā hagmatā paraitā patiš Dādạršim hamaranam cartanaiy

Tigra nāmā didā Arminiyaiy avadā hamaranam akunava
Auramazdāmaiy upastām abara
vašnā Auramazdāha kāra haya manā avam kāram tayam hamiçiyam aja vasiy
Θūravāharahạyā māhạyā XVIII raucabiš θakatā āha
avaθāšām hamaranam kạrtam

DB 2.42-49
θātiy Dārayavauš xšāyaθiya
patiy çitīyam hamiçiyā hagmatā paraitā patiš Dādạršim hamaranam cartanaiy
Uyamā nāmā didā Arminiyaiy avadā hamaranam akunava
Auramazdāmaiy upastām abara
vašnā Auramazdāha kāra haya manā avam kāram tayam hamiçiyam aja vasiy
Θāigracaiš māhạyā IX raucabiš θakatā āha
avaθāšām hamaranam kạrtam
pasāva Dādạršiš citā mām amānaya Arminiyaiy yātā adam arasam Mādam

DB 2.49-57
θātiy Dārayavauš xšāyaθiya
Vaumisa nāma Pārsa manā badaka avam adam frāišayam Arminam
avaθāšaiy aθaham
paraidiy kāra haya hamiçiya manā naiy gaubataiy avam jadiy
pasāva Vaumisa ašiyava
yaθā Arminam parārasa pasāva hamiçiyā hagmatā paraitā patiš Vaumisam hamaranam cartanaiy
Izalā nāmā dahạyāuš Aθurāyā avadā hamaranam akunava
Auramazdāmaiy upastām abara
vašnā Auramazdāha kāra haya manā avam kāram tayam hamiçiyam aja vasiy
Ānāmakahạyā māhạyā XV raucabiš θakatā āha
avaθāšām hamaranam kạrtam

DB 2.57-64
θātiy Dārayavauš xšāyaθiya
patiy duvitīyam hamiçiyā hagmatā paraitā patiš Vaumisam hamaranam cartanaiy
Autiyāra nāmā dahạyāuš Arminiyaiy avadā hamaranam akunava
Auramazdāmaiy upastām abara
vašnā Auramazdāha kāra haya manā avam kāram tayam hamiçiyam aja vasiy
Θūravāharahạyā māhạyā jiyamnam patiy
avaθāšām hamaranam kạrtam
pasāva Vaumisa citā mām amānaya Arminiyaiy yātā adam arasam Mādam

DB 2.64-70
θātiy Dārayavauš xšāyaθiya
pasāva adam nijāyam hacā Bābirauš
ašiyavam Mādam
yaθā Mādam parārasam Kuduruš nāma vardanam Mādaiy avadā hauv Fravạrtiš haya Mādaiy xšāyaθiya
agaubatā āiš hadā kārā patiš mām hamaranam cartanaiy
pasāva hamaranam akumā
Auramazdāmaiy upastām abara
vašnā Auramazdāha kāram tayam Fravạrtaiš adam ajanam vasiy
Ādukanaišahạyā māhạyā XXV raucabiš θakatā āha
avaθā hamaranam akumā

DB 2.70-78
θātiy Dārayavauš xšāyaθiya
pasāva hauv Fravạrtiš hadā kamnaibiš asabāraibiš amuθa

Ragā nāma dahạyāuš Mādaiy avaparā ašiyava
pasāva adam kāram frāišaya nipadiy
Fravạrtiš agạrbiya ānayatā abiy mām
adamšaiy utā nāham utā gaušā utā hạzānam frājanam utāšaiy I cašma avajam
duvarayāmaiy basta adāriya
haruvašim kāra avaina
pasāvašim Hagmatānaiy uzmayāpatiy akunavam
utā martiyā tayaišaiy fratamā anušiyā āhatā avaiy Hagmatānaiy [atar] didām frāhajam

DB 2.78-91
θātiy Dārayavauš xšāyaθiya
I martiya Ciçataxma nāma Asagartiya hauvmaiy hamiçiya abava
kārahạyā avaθā aθaha
adam xšāyaθiya amiy Asagartaiy Uvaxštarahạyā taumāyā
pasāva adam kāram Pārsam utā Mādam frāišayam
Taxmaspāda nāma Māda manā badaka avamšām maθištam akunavam
avaθāšām aθaham
paraitā kāram hamiçiyam haya manā naiy gaubataiy avam jatā
pasāva Taxmaspāda hadā kārā ašiyava
hamaranam akunauš hadā Ciçataxmā
Auramazdāmaiy upastām abara
vašnā Auramazdāha kāra haya manā avam kāram tayam hamiçiyam aja
utā Ciçataxmam agạrbāya ānaya abiy mām
pasāvašaiy adam utā nāham utā gaušā frājanam utāšaiy I cašma avajam
duvarayāmaiy basta adāriya
haruvašim kāra avaina
pasāvašim Arbairāyā uzmayāpatiy akunavam

DB 2.91-92
θātiy Dārayavauš xšāyaθiya
ima taya manā kạrtam Mādaiy

DB 2.92-98
θātiy Dārayavauš xšāyaθiya
Parθava utā Vạrkāna [hamiçiyā] *abava *hacāma
*Fravạrtaiš *agaubatā
Vištāspa manā pitā hauv [Parθavaiy] āha
avam kāra *avahạrda
[hamiçiya] abava
pasāva Vištāspa *ašiyava [hadā] *kārā *hayašaiy *anušiya āha
*Višpauzātiš nāma vardanam [Parθavaiy] avadā hamaranam akunauš hadā Parθavaibiš
Auramazdāmaiy [upastām abara]
vašnā Auramazdāha [Vištāspa] avam kāram [tayam] hamiçiyam [aja vasiy]
Viyaxanahạya māhạyā [XXII raucabiš] θakatā āha
avaθāšām hamaranam kạrtam

DARIUS'S INSCRIPTION AT BEHISTUN. COLUMN 3

DB 3.1-9
θātiy Dārayavauš xšāyaθiya
pasāva adam kāram Pārsam frāišayam abiy Vištāspam hacā Ragāyā
yaθā hauv kāra parārasa abiy Vištāspam pasāva Vištāspa āyasatā avam kāram
ašiyava Patigrabanā nāma vardanam Parθavaiy
avadā hamaranam akunauš hadā hamiçiyaibiš
Auramazdāmaiy upastām abara
vašnā Auramazdāha Vištāspa avam kāram tayam hamiçiyam aja vasiy
Garmapadahaya māhayā I rauca θakatam āha
avaθāšām hamaranam kartam

DB 3.9-10
θātiy Dārayavauš xšāyaθiya
pasāva dahayāuš manā abava
ima taya manā kartam Parθavaiy

DB 3.10-12
θātiy Dārayavauš xšāyaθiya
Marguš nāmā dahayāuš hauvmaiy hamiçiyā abava
I martiya Frāda nāma Mārgava avam maθištam akunavatā

DB 3.12-15
pasāva adam frāišayam Dādaršiš nāma Pārsa manā badaka Bāxtrīyā xšaçapāvā abiy avam
avaθāšaiy aθaham
paraidiy avam kāram jadiy haya manā naiy gaubataiy

DB 3.15-19
pasāva Dādaršiš hadā kārā ašiyava
hamaranam akunauš hadā Mārgavaibiš
Auramazdāmaiy upastām abara
vašnā Auramazdāha kāra haya manā avam kāram tayam hamiçiyam aja vasiy
Āçiyādiyahaya māhayā XXIII raucabiš θakatā āha
avaθāšām hamaranam kartam

DB 3.19-21
θātiy Dārayavauš xšāyaθiya
pasāva dahayāuš manā abava
ima taya manā kartam Bāxtrīyā

DB 3.21-25
θātiy Dārayavauš xšāyaθiya
I martiya Vahayazdāta nāma Tāravā nāma vardanam Yautiyā nāmā dahayāuš Pārsaiy avadā adāraya
hauv duvitīyam udapatatā Pārsaiy
kārahayā avaθā aθaha
adam Bardiya amiy haya Kurauš puça

DB 3.25-28
pasāva kāra Pārsa haya viθāpatiy hacā Yadāyā frataram hauv hacāma hamiçiya abava
abiy avam Vahayazdātam ašiyava
hauv xšāyaθiya abava Pārsaiy

DB 3.28-33
θātiy Dārayavauš xšāyaθiya
pasāva adam kāram Pārsam utā Mādam frāišayam haya upā mām āha
Ąrtavardiya nāma Pārsa manā badaka avamšām maθištam akunavam
haya aniya kāra Pārsa pasā manā ašiyava Mādam

DB 3.33-36
pasāva Ąrtavardiya hadā kārā ašiyava Pārsam
yaθā Pārsam parārasa Raxā nāma vardanam Pārsaiy avadā hauv Vahąyazdāta haya Bąrdiya agaubatā āiš hadā kārā patiš Ąrtavardiyam hamaranam cartanaiy

DB 3.36-40
pasāva hamaranam akunava
Auramazdāmaiy upastām abara
vašnā Auramazdāha kāra haya manā avam kāram tayam Vahąyazdātahąya aja vasiy
Θūravāharahąya māhąyā XII raucabiš θakatā āha
avaθāšām hamaranam kąrtam

DB 3.40-49
θātiy Dārayavauš xšāyaθiya
pasāva hauv Vahąyazdāta hadā kamnaibiš asabārabiš amuθa
ašiyava Paišiyāuvādām
hacā avadaš kāram āyasatā
hayāparam āiš patiš Ąrtavardiyam hamaranam cartanaiy
Parga nāma kaufa avadā hamaranam akunava
Auramazdāmaiy upastām abara
vašnā Auramazdāha kāra haya manā avam kāram tayam Vahąyazdātahąya aja vasiy
Garmapadahąya māhąyā V raucabiš θakatā āha
avaθāšām hamaranam kąrtam
utā avam Vahąyazdātam agąrbāya utā martiyā tayašaiy fratamā anušiyā āhata agąrbāya

DB 3.49-52
θātiy Dārayavauš xšāyaθiya
pasāva adam avam Vahąyazdātam utā martiyā tayaišaiy fratamā anušiyā āhata Uvādaicaya nāma vardanam Pārsaiy avadašiš uzamayāpatiy akunavam

DB 3.52-53
θātiy Dārayavauš xšāyaθiya
ima taya manā kąrtam Pārsaiy

DB 3.53-59
θātiy Dārayavauš xšāyaθiya
hauv Vahąyazdāta haya Bąrdiya agaubatā hauv kāram frāišaya Harauvatīm Vivāna nāma Pārsa manā badaka Harauvatīyā xšaçapāvā abiy avam
utāšām I martiyam maθištam akunauš
avaθāšām aθaha
paraitā Vivānam jatā utā avam kāram haya Dārayavahauš xšāyaθiyahąyā gaubataiy

DB 3.59-64
pasāva hauv kāra ašiyava tayam Vahąyazdāta frāišaya abiy Vivānam hamaranam cartanaiy
Kāpišakāniš nāmā didā avadā hamaranam akunava
Auramazdāmaiy upastām abara
vašnā Auramazdāha kāra haya manā avam kāram tayam hamiçiyam aja vasiy
Ānāmakahąya māhąyā XIII raucabiš θakatā āha

avaθāšām hamaranam kạrtam

DB 3.64-69
θātiy Dārayavauš xšāyaθiya
patiy hayāparam hamiçiyā hagmatā paraitā patiš Vivānam hamaranam cartanaiy
Gadutava nāmā dahạyāuš avadā hamaranam akunava
Auramazdāmaiy upastām abara
vašnā Auramazdāha kāra haya manā avam kāram tayam hamiçiyam aja vasiy
Viyaxanahạya māhạyā VII raucabiš θakatā āha
avaθāšām hamaranam kạrtam

DB 3.69-75
θātiy Dārayavauš xšāyaθiya
pasāva hauv martiya haya avahạyā kārahạyā maθišta āha tayam Vahạyazdāta frāišaya abiy Vivānam hauv amuⁿθa hadā kamnaibiš asabāraibiš
ašiyava Aršādā nāmā didā Harauvatīyā
avaparā atiyāiš
pasāva Vivāna hadā kārā *nipadišaiy [x x x] ašiyava
avadāšim agạrbāya
utā martiyā tayaišaiy fratamā anušiyā āhatā avāja

DB 3.75-76
θātiy Dārayavauš xšāyaθiya
pasāva dahạyāuš manā abava
ima taya manā kạrtam Harauvatīyā

DB 3.76-83
θātiy Dārayavauš xšāyaθiya
yātā adam Pārsaiy *utā Mādaiy āham patiy duvitīyam Bābiruviyā hamiçiyā abava hacāma
I martiya Araxa nāma Arminiya Halditahạya puça hauv udapatatā Bābirauv Dubāla nāmā dahạyāuš hacā avadaš
hauv kārahạyā avaθā adurujiya
adam Nabukudaracara amiy haya Nabunaitahạya puça
pasāva kāra Bābiruviya hacāma hamiçiya abava
abiy avam Araxam ašiyava
Bābirum hauv agạrbāyatā
hauv xšāyaθiya abava Bābirauv

DB 3.83-86
θātiy Dārayavauš xšāyaθiya
pasāva adam kāram frāišayam Bābirum
Vidafarnā nāma Pārsa manā badaka avamšām maθištam akunavam
avaθāšām aθaham
paraitā avam kāram Bābiruviyam jatā haya manā naiy gaubataiy

DB 3.86-92
pasāva Vidafarnā hadā kārā ašiyava Bābirum
Auramazdāmaiy upastām abara
vašnā Auramazdāha Vidafarnā Bābiruviyā aja
utā [bastā ānaya]
[Vạrkazanahạya] māhạyā XXII raucabiš θakatā āha
avaθā avam Arxam [haya] *Nabukudaracara [duruxta]m agaubatā utā martiyā tayaišaiy fratamā anušiyā [āhatā agạrbāya]
*niyaštāyam hauv Arxa utā martiyā tayaišaiy fratamā anušiyā āhatā Bābirauv uzmayāpatiy akạriyatā

DARIUS'S INSCRIPTION AT BEHISTUN. COLUMN 4

DB 4.1-2
θātiy Dārayavauš xšāyaθiya
ima taya manā kạrtam [Bābirauv]

DB 4.2-7
θātiy Dārayavauš xšāyaθiya
ima taya adam akunavam vašnā Auramazdāha hamahạyāyā θarda pasāva yaθā xšāyaθiya abavam
XIX hamaranā akunavam
vašnā Auramazdāha adamšiš ajanam
utā IX xšāyaθiyā agạrbāyam

DB 4.7-10
I Gaumāta nāma maguš
[hauv] adurujiya
avaθā aθaha
adam Bạrdiya amiy [haya] Kurauš puça
hauv Pārsam hamiçiyam akunauš

DB 4.10-12
I Āçina nāma Ūvjiya
hauv adurujiya
avaθā [aθaha
adam] xšāyaθiya amiy Ūvjaiy
hauv Ūvjam hamiçiyam akunauš

DB 4.12-15
[I] Niditabaira nāma Bābiruviya
hauv adurujiya
avaθā aθaha
adam Nabukudracara [amiy] haya Nabunaitahạya puça
hauv Bābirum hamiçiyam akunauš

DB 4.15-18
I Martiya nāma Pārsa
hauv adurujiya
avaθā aθaha
adam Imaniš amiy Ūvjaiy xšāyaθiya
hauv Ūvjam hamiçiyam akunauš

DB 4.18-20
I Fravạrtiš nāma Māda
hauv adurujiya
avaθā aθaha
adam Xšaθrita amiy Uvaxštarahạya taumāyā
adam xšāyaθiya amiy Mādaiy
hauv Mādam hamiçiyam akunauš

DB 4.20-23
I Ciçataxma nāma Asagartiya
hauv adurujiya
avaθā aθaha
adam xšāyaθiya amiy Asagartaiy Uvaxštarahạyā taumāyā

hauv Asagartam hamiçiyam akunauš

DB 4.23-26
I Frāda nāma Mārgava
hauv adurujiya
avaθā aθaha
adam xšāyaθiya amiy Margauv
hauv Margum hamiçiyam akunauš

DB 4.26-28
[I] *Vahạyazdāta nāma Pārsa
hauv adurujiya
avaθā aθaha
adam Bạrdiya amiy haya Kurauš puça
hauv Pārsam hamiçiyam akunauš

DB 4.28-31
I Araxa nāma Arminiya
[hauv] adurujiya
avaθā aθaha
adam Nabukudracara amiy haya Nabunaitahạya puça
hauv Bābirum hamiçiyam akunauš

DB 4.31-32
θātiy Dārayavauš xšāyaθiya
imaiy IX xšāyaθiyā tayaiy *adam agạrbāyam atar imā hamaranā

DB 4.33-36
θātiy Dārayavauš xšāyaθiya
dahạyāva imā tayā hamiçiyā abava draugadiš *hamiçiyā akunauš
taya imaiy kāram adurujiyaša
pasāvadiš *Auramazdā manā dastayā akunauš
yaθā mām kāma avaθādiš [akunavam]

DB 4.36-40
θātiy Dārayavauš xšāyaθiya
tuvam kā *xšāyaθiya haya aparam āhạy hacā draugā dạršam patipayauvā
martiya [haya] *draujana ahatiy avam ufraštam pạrsā yadiy avaθā *maniyāhạy
dahạyāušmaiy duruvā ahatiy

DB 4.41-43
θātiy Dārayavauš xšāyaθiya
ima taya adam akunavam vašnā Auramazdāha hamahạyāyā θarda akunavam
tuvam kā haya aparam imām dipim patipạrsāhạy taya manā kạrtam vạrnavatām θuvām
mātaya *druxtam maniyāhạy

DB 4.43-45
θātiy Dārayavauš xšāyaθiya
Auramazdāha *ragam *vạrdiyaiy yaθā ima hašiyam naiy duruxtam adam *akunavam *hamahạyāyā θarda

DB 4.45-50
θātiy Dārayavauš xšāyaθiya
vašnā Auramazdāha utāmaiy aniyašciy vasiy astiy kạrtam
ava ahạyāyā dipīyā naiy nipištam

avahạyarādiy naiy nipištam
mātaya haya aparam imām dipim patipạrsātiy avahạyā paruv θadayātiy taya manā kạrtam naišim ima vạrnavātaiy duruxtam maniyātaiy

DB 4.50-52
θātiy Dārayavauš xšāyaθiya
tayaiy paruvā xšāyaθiyā yātā āha avaišām avā naiy astiy kạrtam yaθā manā vašnā Auramazdāha hamahạyāyā θarda kạrtam

DB 4.52-57
θātiy Dārayavauš xšāyaθiya
nūram θuvām vạrnavatām taya manā kạrtam
avaθā kārahạyā *rādiy mā apagaudaya
yadiy imām hadugām naiy apagaudayāhạy kārahạyā θāhạy
Auramazdā θuvām dauštā biyā utātaiy taumā vasiy biyā utā dargam jīvā

DB 4.57-59
θātiy Dārayavauš xšāyaθiya
yadiy imām hadugām apagaudayāhạy naiy θāhạy *kārahạyā
Auramazdātaiy jatā biyā utātaiy taumā mā biyā

DB 4.59-61
θātiy Dārayavauš xšāyaθiya
ima taya adam akunavam hamahạyāyā θarda vašnā Auramazdāha akunavam
Auramazdāmaiy upastām abara utā aniyāha bagāha tayaiy hatiy

DB 4.61-67
θātiy Dārayavauš xšāyaθiya
avahạyarādimaiy Auramazdā upastām abara utā aniyāha bagāha tayaiy [hatiy]
*yaθā naiy arīka āham naiy draujana āham naiy zūrakara āham
naiy adam naimaiy taumā
upariy arštām upariyāyam
naiy škauθim naiy tunuvatam zūra akunavam
martiya haya hamataxšatā manā viθiyā avam ubạrtam abaram
haya viyanāθaya avam ufraštam apạrsam

DB 4.67-69
θātiy Dārayavauš xšāyaθiya
tuvam [kā] xšāyaθiya haya aparam āhạy martiya haya draujana ahatiy hayavā zūrakara ahatiy avaiy mā dauštā biyā
ufraštādiš pạrsā

DB 4.69-72
θātiy Dārayavauš xšāyaθiya
tuvam kā haya aparam imām dipim vaināhạy taya adam niyapaiθam imaivā patikarā mātaya vikanahạy
yāvā *daθas āhạy avaθādiš paribarā

DB 4.72-76
θātiy Dārayavauš xšāyaθiya
yadiy imām dipim vaināhạy imaivā patikarā naiydiš vikanahạy
utātaiy yāvā taumā [ahatiy] paribarāhạdiš Auramazdā θuvām dauštā biyā
utātaiy taumā vasiy biyā
utā dargam jīvā
utā taya kunavāhạy avataiy Auramazdā ucāram kunautuv

DB 4.76-80
θātiy Dārayavauš xšāyaθiya
yadiy imām dipim imaivā patikarā vaināhạy vikanahạdiš
utātaiy yāvā taumā ahatiy naiydiš paribarāhạy Auramazdātaiy jatā biyā
utātaiy taumā [mā biyā]
utā taya kunavāhạy avataiy Auramazdā nikatuv

DB 4.80-86
θātiy Dārayavauš xšāyaθiya
imaiy martiyā tayaiy adakaiy avadā *āhatā yātā adam Gaumātam tayam magum avājanam haya Bạrdiya agaubatā
adakaiy imaiy martiyā hamataxšatā anušiyā manā
Vidafarnā nāma *Vahạyasparahạyā puça Pārsa
*Utāna nāma Θuxrahạyā puça Pārsa
*Gaubaruva nāma Marduniyahạyā puça Pārsa
Vidarna nāma Bagābignahạyā puça Pārsa
Bagabuxša nāma Dātuvahạyahạyā puça Pārsa
*Ardumaniš nāma Vahaukahạyā puça Pārsa

DB 4.86-88
θātiy Dārayavauš xšāyaθiya
tuvam kā xšāyaθiya haya aparam āhạy tayām imaišām martiyānām taumām *ubạrtām paribarā

DB 4.88-92
θātiy Dārayavauš xšāyaθiya
vašnā Auramazdāha ima *dipiciçam taya adam akunavam
patišam ariyā utā pavastāyā utā carmā *grạftam [āha]
*patišamciy *nāmanāfam akunavam
*patišam *uvadātam [akunavam]
utā *niyapaiθiya utā patiyafrasiya paišiyā mām
pasāva ima *dipiciçam frāstāyam vispadā atar dahạyāva
kāra *hamātaxšatā

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DB 5.1-4
θātiy Dārayavauš xšāyaθiya
ima taya adam akunavam duvitīyāmca *çitāmca θardam pasāva yaθā xšāyaθiya [abavam]

DB 5.4-14
Ūvja nāmā dahạyāuš hauv hamiçiyā abava
[I martiya] Atamaita nāma Ūvjiya [avam] maθištam akunavatā
pasāva adam kāram frāišayam
[I] *martiya Gaubaruva nāma Pārsa manā badaka avamšām maθištam akunavam
pasāva Gaubaruva [hadā] kārā ašiyava Ūvjam [hamaranam] akunauš hadā Ūvjiyaibiš
pasāva Gaubaruva Ūvjiyā aja utā viyamarda utā tayāmšām maθištam agạrbāya ānaya abiy mām
utāšim adam avājanam
pasāva dahạyāuš manā [abava]

DB 5.14-18
θātiy Dārayavauš xšāyaθiya
avaiy Ūvjiyā [arīkā āha] utāšām Auramazdā naiy *ayadiya

Auramazdām ayadaiy
vašnā Auramazdāha [yaθā] mām [kāma] *avaθādiš akunavam

DB 5.18-20
θātiy Dārayavauš xšāyaθiya
haya Auramazdām yadātaiy *yānam [avahạyā] ahatiy utā jīvahạyā utā mạrtahạyā

DB 5.20-30
θātiy Dārayavauš xšāyaθiya
pasāva hadā kārā adam ašiyavam abiy Sakām
*pasā Sakā tayaiy xaudām tigrām baratiy *imaiy [patiš mām] *āiša
*yadiy abiy draya *avārasam *draxtā [ava] *hadā *kārā visā viyatarayam
[pasāva] avaiy Sakā [adam] ajanam
aniyam agạrbāyam
[aniya] *basta [ānayatā] abiy mām
*utāšām [haya] *maθišta Skuxa nāma avam agạrbāya
*bastam ānaya [abiy mām]
avadā aniyam maθištam akunavam *yaθā mām kāma
pasāva dahạyāuš manā abava

DB 5.30-33
θātiy Dārayavauš xšāyaθiya
[avaiy] Sakā arīkā āha utā naiy Auramazdā[šām] *ayadiya
Auramazdām ayadaiy
vašnā Auramazdāha yaθā mām kāma avaθādiš akunavam

DB 5.33
θātiy Dārayavauš xšāyaθiya
[haya] Auramazdām yadātaiy [avahạyā] *yānam [ahatiy] utā jīvahạyā utā *mạrtahạyā

OLD PERSIAN - ENGLISH GLOSSARY

abayapara (*abiyapara): subsequently 19
abicari-: *pasture 7
abi-jāvaya- < √jav: to add (to: + abiy + acc.) 4
Abirādu-: place in Elam 14
abiy: to, over to, toward (+ acc.) 4
*abiyapara (abayapara): subsequently 19
aciy/āciy: until, as long as (yet?) 10
ada-: then 15
adakaiy: then, at that time 5
adam: I 1
afuvā-: fear 5
agriya- (or āg(a)riya-): loyal 13
*aguru- (Akk. *agurru*): baked brick 11
ahạya-* < √ah: to throw 13
aʰmataʰ: from there 9
aʰmiy: I am 1
aʰmāxam: our 3
Aʰuramazdā-: Ahuramazdā 1
ai-/i-: to go 10
Ainaira-: proper name 7
aita: this (neut.) 4
aitiy < ai-/i-
aiva-: one 5
akumā < √kar: we did 9
akunaiy: past infinitive? 19
akunau- < √kar: made 4
amataʰ > aʰmataʰ
Anāhạtā-, Anāhitā-: Anahita 19
aniya-: other; aniya- ... aniya-: one ... another 4
aⁿtar: among, in (+ acc.) 4
anušiya-: a loyal follower 3
anuv: according to (+ gen.-dat.), along (+ instr.-abl.) 5, 9
ap- fem.: water 7
apa-gaudaya √gaud: to hide 16
apadāna-: palace, throne hall 11
*apaniyāka- (apanayāka-): great-grandfather 19
aparam: henceforth, afterward 15
apataram: further away (from), in addition to (+ hacā) 10
apiy: also 15
Arabāya-: Arabia 7
Arakadri-: name of a mountain 9
arašni-: a cubit 4
Araxa-: name of an Armenian rebel, son of Haldita- 1
Arbairā-: Arbela (place name) 9
ardastāna-: window sill 5
ardata- neut.: silver 14
Ardumani-: proper name; (Herodotus: Aspathines!), son of Vahauka- and one of Darius's six helpers 13
Ariya-: Aryan 2
Ariya-ciça-: of Aryan stock 2
Ariyāramna-: Ariaramnes 2
aʰrīka-: evil 3
Armina-: Armenia 4
Arminiya-: Armenian 1
Aršāda-: place name 12
Ạršāma-: Arsames 2
ạrštā-: rectitude, righteousness 13
ạršti- fem.: spear 3
ạrštika- (or ārštika-?): spearman 2
Ạrtaxšaçā- masc.: Artaxerxes 2
Ạrtavardiya-: proper name; one of Darius's generals 6
ạrtācā (< ạrtā hacā): according to the (universal) Order 5
ạrtāvan-: blessed, belonging to or acting according to the (universal) Order (after death) 5
aruvasta- neut.: physical ability 7
*asa-, see aspa-
asa-bāra-: a rider, on horseback 2
Asagarta-: Sagartia 10
Asagarta-: Sagartia 15
Asagartiya-: Sagartian 10
asan-: stone 14
asman-: heaven 8
asman-: sky 10
aspa-: horse 2
Aspacanah-: proper name, Aspathines 2
ašnaiy: near(?) 7
ati-ay- < √ay: to *pass (near) by 12
aθaiya (uncertain reading): *at first 13
aθaⁿga-: stone 3
aθaⁿgaina-, fem. aθaⁿgainī- (lesson 7): (made) of stone 3
Aθuriya-: Assyrian 2
Aθurā-: Assyria 2
aurā: (down) hither 15
ava-jan- < √jan: to kill 6
ava-jata- < ava-jan-: killed 8
ava-kan- < √kan: load onto 7
ava-rasa-: to come down to (+ abiy + acc.) 8
ava-stāya- < √stā: to place 7
avadaš: thence 9
avadā: there 6
avahạya-rādiy: for this (the following) reason 4
avaparā: thither 11
avarda for ava-ʰạrda- < √hard(?): to leave, relinquish 15
avaθā: thus, in that manner 6
avā < avant-: so much 14
avākaram: of such a sort 10
axšaina-: blue-green (turquoise) 14
axšata-: undisturbed 15
*ayaumaini-: uncoordinated, *not in control (of: + gen.dat.)
azdā √bav-: become known (+ taya "that") 8
azdā √kar-: to make known (+ taya "that") 8
*ā-ai-/i- < √ai: to come 6
*ā-bara- < √bar: bring (about), perform; to bring (things to) 9, 11
Āçina-: proper name 6
Āçiyādiya-: month name (Nov.-Dec.) 12
Ādukanaiša-: month name 9
āhaᵗ, āhaⁿ he was, they were 2
āhạya- < ahạya-
ā-jamiyā (optative) < √gam: to come (to) 9
Ākaufačiya-: mountain dwellers, tribal name 3
āmāta-: distinguished, noble 3
*ā-naya- < √nay: to bring (people to) 10
Ānāmaka-: month name (the month in which the name of God should be invoked?) 12
āraⁿjana-: decoration 11
āvahana- neut.: settlement 14
ā-xšnau- < √xšnu act./mid.: to hear 10
āyadana- neut.: place of sacrifice, temple 4
ā-yasa- < √yam mid.: to appropriate, assume command of 6
āciy/aciy: until 10
baga-: god 1
Bagabuxša-: proper name; Megabyxus, son of Dātuvahạya- and one of Darius's six helpers 13
Bagābigna-: proper name; father of Vidarna-, one of Darius's six helpers 13
*baⁿdaya-, pp. basta- < √band: to bind 10
baⁿdaka-: loyal subject 3
bara-, inf. bartanaiy < √bar: to carry 4
Bardiya-: Smerdis 6
baršnā (< *barzan-): in height, depth 4
basta-, pp. of *bandaya-: to bind 10
bava- < √bav: to become 5

bạrzman-: height, the highest 5
Bābiru- : Babylon, Babylonian 2
Bābiruviya-: Babylonian 6
Bāgayādi-: month name 10
bāji-: tribute; bājim bara-: pay tax (to: gen.-dat.) 10
bātugara-: kind of vessel 19
Bāxtri/ī- fem.: Bactria 7
brātar-: brother 8
būṃ- fem.: earth 10
caxriyā, opt. perf. of √kar 16
carman-: skin, hide, parchment 17
cartanaiy inf. of √kar: to do 9
cašman- neut.: eye 6
-cā: and; -cā ... -cā: both ... and 7
ci-: indef. rel. pron. 13
Ciça(ⁿ)taxma-: proper name 10
*cinā: naiy ... *cinā "not at all" 17
Ciⁿcaxri-: proper name 7
Cišpi-: proper name; Darius's great-grandfather, Teispes 5
citā: for as long as, however long (+ yātā: [it takes] to); naiy ... citā "not so long, not any more"(?) 17
cišciy: indef. rel. pron. 13
-ciy: too, just 6
ciyākaram: of what sort 8
çiti/īyam: a third time 14
Çūšā: Susa 11
dacara- = tacara- 9
dadā- < √dā: to give 5
Daha-: name of a district and its people; Dahistan, Dahians 18
dahạyau- fem.: land, country 3
daiva-: (foreign) god 8
daivadāna- neut.: place of (worship of foreign) gods 8
*danau-: to flow 13
daraniya- neut.: gold 11
daraniya-kara-: goldsmith 11
darga-: long 8
dargam adv.: for a long time 8
dạršam: strongly, vigorously, very 6
dạršnau- < √darš: to dare 13
dasta-: hand; + kar- "place in sb.'s hands, surrender (sb.) to" 7
dastakạrta-: property 17
*daθas masc.: *capable (uncertain) 17
dauštar- + acc. + √ah: to be pleased with, friendly to 6
Dādạrši-: proper name 6
dānā-/dān- < √xšnā: to know (sb.) 10
dāraya- , aor. dạrš- < √dar: to hold, have; stay near, dwell in/at 4, 7
Dārayavaʰu-: Darius 1
dāriya- < √dar: to be held (passive) 10
dāru-: wood (ebony) 11
dāta- neut.: law 2
Dātuvahạya-: proper name 6
-dim: him 9
-diš: them (acc.) 9
didā-: fortress 6
dipi-ciça- neut.: form of writing(?) 17
dipi/ī- fem.: inscription 13
dīdiy imper. of √vain, day/dī: to see, look at 10
dīnā- (or dinā-), pp. dīta- < √dī: to take away, rob sb. of sth. (+ acc. + acc.) 6
drauga-: the Lie 7
draujana-: lying, liar 3
*draxta-: tree (trunk) 27
drayah- neut.: ocean 7
Dubāla-: place name 22
durujiya-, pp. duruxta- < √draug: to (tell a) lie, deceive 6
duruva-: healthy, whole 7
duruxta-, pp. of durujiya-: false (lit. "lied up") 2
dušiyāra- neut.: bad year (famine) 9
duškạrta-: something badly done, evil deed 8
duvaišta- <du-u-va-i-ša-[x]-ma>, superl. of dūra-: longest, most enduring 11
duvara-: (palace) gate, court 13
duvarθi-: gate, portal 4
duvitāparanam: (always) before and still (now), from the beginning till now 3
duviti/īyam: a second time 4
dūra-: far, long-lasting 11
dūradaš: from far 11
dūraiy adv.: far 15
fra-haja-: to hang out for display 11
fraharavam: clockwise(?) 7
fra-išaya- < fra + √aiš: to send (+ acc. of place; + abiy + acc. of persons) 4
fra-jan- < √jan: cut off 10
fra-jan-: to cut off 8
framānā-: intelligence, thought(?) 10
framātam, pp. of fra-māya-
framātar-: commander 5
fra-māya- mid., pp. framātam < √mā: to order 6
fra-naya- < √nay: to bring forth 7
*fra-sahạya- (only imperf. <fa-ra-a-sa-ha-[x]>) < √sah: to be built 11
fra-stāya- < √stā: to send out 17
fraša-: excellent, wonderful 5
fratama-: foremost 7
fratara-, fraθara-: superior, better 3
frataram, in: hacā ... frataram: on this (that?) side of (?) 9
fraθiya- < √pạrs/fraθ: to be punished 16
Fravarti-: proper name; Median rebel, Phraortes 7
fravataʰ: down(ward) 11
frābara < fra + √bar: he gave 4
Frāda-: proper name; Margian rebel 7
Gadutava-: place name 22
gaiθā-: herd, livestock 7
gam-, aor. ā-jam-, pp. haⁿ-gmata-
Gaⁿdāra-: Gandhara 7
gạrbāya- < √garb/grab: to seize 5
Garmapada-: month name 9
gasta-: foulness 8
gauba- < √gaub mid.: to call oneself 6
Gaubaruva-: proper name; Gobryas, one of Darius's six helpers 12
Gaumāta-: proper name 6
gauša-: ear 10
gāθu-: place, throne 7
*grafta-, pp. of gạrbāya-: seized, grasped
hacā: from (prep. + inst.-abl.) 3
hacāma: from me 6
hadā + instr.-abl.: together with (people) 9
hadiš- neut.: palace 11
hadugā-/hadūgā-: testimony 10
hagmata- pp., see haⁿgmata-
Hagmatāna-, see Haⁿgmatāna-
hainā-: (enemy) army 2
hakaram: once 5
Haldita-: an Armenian, father of the rebel Araxa- 1
ham-dāraya- mid.: to consolidate(?) 6
ham-taxša- < √taxš mid.: to work hard 6
hama-: one and the same (with pronominal fem. gen.-dat. *hamahạyāyā*) 5
hamapitar-: having the same father (as + gen.-dat.) 8
hamarana- neut.: battle 3
hamarana-kara-: a fighter 2
hamiçiya-: rebellious, inimical 2
hamātar-: having the same mother (as + gen.-dat.) 8
haⁿgmata- pp. < ham-gam-: to come together 12
Haⁿgmatāna-: Ecbatana, Hamadan 11
haⁿkạrta-: sth. achieved, achievement 5
Haraʰuvati/ī-: Arachosia 7
Haraiva-: Areia, Herat 7
haruva-: entire, whole 5
hašiya-: true 2

hąšta- = ^{h}išta-
hauv: he (nom. sing. masc.) 4
Haxāmaniša-: Achaemenes 5
Haxāmanišiya-: Achaemenid 1
haya-, taya-: relative pronoun 4
hayāparam (patiy hayāparam) adv.: once again 15
hązān-: tongue 2
hi-, see also hą-
Hi^{n}du-: India 2
Hi^{n}duya-: Indian 19
^{h}išta- < √stā (mid.): to stand 6
^{h}u-bąrtam bara-: to treat well 4
^{h}u-bąrtam pari-bara-: keep in great honor 13
^{h}ucāra-: easy 5
^{h}ufrastam = ^{h}ufraštam pąrsa-: punish well 13
^{h}u-martiya-: with good men, having good men 4
^{h}u/ūvnara- neut., ^{h}u/ūvnarā- : talent, abiliy 14
^{h}uš-hamaranakara-: a good fighter 2
^{h}uška-: dry 15
^{h}u-θa^{n}du-: satisfied, happy 13
^{h}u-θanuvaniya-: a good archer 2
*^{h}uvadāta-: *lineage 17
^{h}uvaipašiya-: self 18
^{h}uv-ąrštika- (uv-ārštika-?): a good spearman 2
^{h}uv-asa- = ^{h}uv-aspa-: with good horses, having good horses 4
^{h}uv-asabāra: a good rider 2
^{h}uv-aspa- = uv-asa- 3
^{h}Uvaxšatara-: proper name; Cyaxares, Median king 2
^{h}Uvādaicaya-: place name 19
^{h}uvāipašiya-: own 6
^{h}uvāmąršiyu-: self-dead, i.e., without foreign intervention 9
^{h}Uvārazm-: Chorasmia 7
^{h}Ū(v)ja-: Elam, Elamite 2
^{h}Ūvjiya-: an Elamite 6
^{h}ūvnara- neut., ^{h}uvnarā-: talent, abiliy 3
i- > ay-
idā: here 8
ima-: this 2
Imani-: proper name; an Elamite 7
isuvā-: battle-axe 4
išti- fem.: sun-dried brick 11
iyam: this (nom. masc., fem.) 2
Izalā-: place name 7
jadiya- < √jad: ask (sb. for sth.: + acc. + acc.) 4
jan-/ja- < √jan: strike, smite 4
ja^{n}tar-: crusher, striker (of: + gen.-dat.) 6
jiyamna-, only in: jiyamnam patiy: on the last day of the month 13
jīva- < √jīv: live 8
jīva-: alive 5
ka-, rel. pron., only in: tuvam kā ... haya: you who 15
*kadāciy: naiy ... *kadāciy: never 14
Ka^{m}būjiya-: Cambyses (king of Persia) 6
kamna-: few 8
Ka^{m}pa^{n}da-: name of land 8
kaniya-, pp. ka^{n}ta-, inf. ka^{n}tanaiy < √kan: be dug 11
ka^{n}tanaiy, infin. of kaniya- < √kan: to dig, be dug 13
kapautaka-: blue 2
Kąrka-: Carian 10
Karmāna-: Kerman, Karmania 11
kąrnuvaka-: artisan, craftsman 11
karša-: a measure of weight = 83.33 g.
kąrta-, pp. of √kar-: done, made; work 5
kašciy: anybody 13
Katpatuka-: Cappadocia 7
kaufa-: mountain 9
kayāda-: astrologer 8
kāma-: to wish, please (+ acc. of subject) 6
Kāpišakāni-: name of a fortress 6
kāra-: the people, army 2
kāsaka-: glass 2
kāsakaina-: (made) of glass 3
Ku^{n}duru-: place name 9
Kuganakā-: place name 7
kunau-/kun-, perf. caxr-, pp. kąrta-, infin. cartanaiy < √kar: to do 4
Kuru-: Cyrus 6
Kūša-: Ethiopia 9
Kūšiya-: Ethiopian 10
Lab(a)nāna-: place name 11
Maciya-: Makranian 3
magu-: magian 6
-maiy: me (gen.-dat.) 4
Maka-: Makran 3
manah- neut.: mind, thought 8
manauvi-: angry, vengeful, hot-tempered(?) 6
manā: me, my, mine (gen.-dat.) 4
maniya- < √man mid.: to think 5
Marduniya-: proper name; father of Gaubaruva-, one of Darius's six helpers 13
Margu-: Margiana 7
marīka-: young man 8
Martiya-: proper name 7
martiya-: man 2
mąriya- < √mar (cf. mąrta-): to die 9
mąrta-: dead 5
maškā-: inflated cow hide (used for ferrying) 7
maθišta-: greatest 4
mayuxa- : nail, doorknob 3
mā: let not 9
Māda-: Media, Median, Mede 2
māhi/ī-: month 9
mām: me (acc.) 4
mānaya-, mānaiya- < √man: to await, wait for 8
māniya-: household(?) 3
Mārgava-: Margian 8
Māru-: name of town 8
miθa^{h}- kunau-: to do sth. wrong to (+ acc.) 4
Miθra-, Mitra-: Mithra 19
Mudrāya-: Egypt, Egyptian 6
mu^{n}θa- < √mauθ: to flee 9
Nabukudracara-: Nebuchadrezzar 6
Nabunaita-: proper name; last (Neo-)Babylonian king, Nabonidus, Nabū-na'id 6
Nadi^{n}tabaira-: proper name; Babylonian rebel, Nidintu-Bēl 6
naiba-: good, beautiful 2
naiy: not 2
napat-: grandson 5
*nau- (only restored): ship 13
naucaina-: of cedar 11
navama-: ninth 5
nay-, see ā-nay-
nayāka- (for *niyāka-): grandfather 19
nāh-: nose 8
nāman- neut.: name 6
*nāmanāfa-: *genealogy 17
nāviya-: deep (so as to require ships, or similar, to cross; cf. Sogdian *nāyuk* "deep") 7
ni-çāraya- < √çay (< sray): put back in place, restore 9
nij-ay- < niš + √ay: to go out 9
ni-kan-: to destroy 8
nipadiy: in pursuit (of: + acc.) 11
ni-pišta-, pp. of paiθa-: written 12
ni-rasa- √ras: to come down 15
ni-saya- < √sā: to bestow (upon: + upariy + acc.) 4
Nisāya-: place name 13
ni-štāya- < √stā: to lay down, order (+ infinitive) 12
ni-šādaya- < √had/šad: to set down 10
niyāka-: grandfather 11
nūram: now 16
paišiyā (+ acc.): before, in the presence of 4

Paišiyā(ʰ)uvādā-: place name 9
paišiyā: before 17
paiθa- (or piⁿθa) < √paiθ: to paint 11
para-ay-/i- < √ay: go (forth) 8
paraʰ: beyond (+ acc.) 4
paradayadā-, for *paridaidā-?: *garden, pleasure spot 19
para-drayaʰ: beyond the sea 10
paraita- pp. < para-ay-/i-: to go off 12
paranam: previously 16
parataram: farther away, beyond 15
parā-bara- < √bar: to carry away 7
parā-gmata- < √ay/gam: gone far (partic.) 15
parā-rasa < √ras: to arrive 6
Parga-: name of mountain 22
pari-ay-/i- < √ay: to behave 9
pari-bara- < √bar: to reward 9
pariy + acc.: about, concerning 4
parīyana-: behavior 3
paṛsa- < √pars/fraθ: to ask, punish 9
paṛtana- neut.: fight, conflict 13
Parθava-: Parthia, Parthian 2
paru-: much, plur. many 2
paruva-: former 14
paruvam: of old, before 5
paruviyataʰ, in: hacā paruviyataʰ: from before, from old 3
paru-zana-: of many kinds 3
pasā: after (+ acc. or gen.-dat.) 4
pasāva: afterward; pasāva yaθā "after" (in past narrative) 6
pasti-: foot soldier 2
patikara-: representation, statue, picture 3
pati-bara- < √bar: to bring back 14
pati-fraθiya- = -frasiya- < √paṛs/fraθ: to be read 17
Patigrabanā-: place name 19
pati-jan- < √jan mid.: to fight 15
patipadam √kar: to reestablish, to set back in its proper place 14
pati-paya- √pā mid.: to guard (oneself) 16
pati-paṛsa- < √paṛs/fraθ: to read 15
pati-xšaya- < √xšā mid.: to rule over (+ gen.-dat.) 5
-patiy: too 7
patiy-avahaya- mid.: to implore somebody for help, to pray to (+ acc.) 6
patiy-ay- < √ay: to come to 7
pati-yātaya-: stand firmly against (?) 17
pati-zbaya- √zbā: to counter-demand[43] 16
patiš: against (+ acc.) 4
patišam: in addition 17
pavastā-: clay tablet 17
paθi/ī- fem.: path 15
paya- < pā-
pā-, pres. paya-, pp. pāta- < √pā: to protect 8
pād(a)-: foot 10
Pārsa-: Persia, Persian 2
Pirāva-: the Nile 6
piru-: ivory 14
pitar-: father 5
pišta-, pp. of paiθa- (piⁿθa-): to paint 14
puça-: son 1
Putāya-: Libyan 10
ragam *vaṛdiya- mid.: to swear 5
Ragā-: Rhaga, Ray 11
rasa- < √ras: to arrive 8
raucah-: day 9
rautaʰ (nom.-acc. sing. of rautah- neut.): river 6
Raxā-: name of a town in Persia 6
raxθa-: ? 8
rādiy: from, by, on account of 15
rāsta-: right 2
saiyma-: silver 19
Saka-: Scythian, Scythia 3
Sikayauvati/ī-: name of a fortress in Media
siⁿkabru-: carnelian 14
skauθi- = škauθi-: weak, poor 16
Skudra-: a people north of Greece (Thrace, Thracian?) 10
Skuⁿxa-: proper name; Scythian rebel
Sparda-: Sardis 7
Spardiya-: Sardian 11
spāyaⁿtiya-: *army camp 15
staᵐbava- < √stamb: to rebel 11
stāna-: *niche 13
stūnā-: column 7
Sugda- = Suguda-: Sogdiana 9
Suguda- = Sugda-: Sogdiana 7
-šaiy: him (gen.-dat.) 9
-šaiy: his, her, its (gen.-dat.) 5
-šām: them, their (gen.-dat.) 5
šāyāta- for šiyāti- 20
-šim: him 7
šiyava- < √šiyav: to go 6
šiyāta-: happy, blissful 3
šiyāti-: peace, happiness 10
-šiš: them 6
škauθi- = skauθi-: weak 8
tacara-, dacara-: palace 6
takabara-: petasos-bearing 10
tanū- fem.: body, self 7
taraʰ: through, via (+ acc.) 4
taṛsa- < √tars: to fear (+ hacā + inst.-abl.) 7
tauman- neut.: power, capacity 6
taumā-: family 3
tauvi/īyah-: stronger, mightier 8
*taxma-: brave 2
Taxmaspāda-: "having a brave army" proper name 10
taya: that (conjunction) 8
tayaiy: who (nom. plur. masc.) 3
Tāravā-: place name 22
tāvaya- < √tav: be capable of 4
tigra-: pointed 3
tigra-xauda-: wearing pointed hats 3
Tigrā-: Tigris 6
tunuvaⁿt-: mighty 4
θadaya- < √θaⁿd: to seem (to: + gen.-dat.) 15
θaha-, infin. θastanaiy < √θah: say, speak, announce (to: gen.-dat.) 6
θahaya- < √θah: be said (by: + hacā, to: gen.-dat.), be announced (as), be called (+ nom.) 3, 4
θakata-: passed 4
θanuvaniya-: archer (lit. bow-man) 2
θard- (or θarad-) fem.: year 5
θarmi-: timber 11
Θatagu-: Sattagydia 7
θava- < √θav: to burn (intr.) 11
θā- < θaha--
Θāigraci-: month name 12
θātiy < *θahatiy < √θah: he says 4
θikā-: gravel 11
Θuxra-: proper name; a Persian , father of Utāna 13
Θūravāhara-: month name 14
ubā: both 10
ud-pata- < √pat: to rise up (in rebellion) 6
Ufrātū-: Euphrates 9
upa-ay- < √ay: to come close to 13
Upadarma-: proper name 6
upariy-ay- < √ay: to abide (by: + inst.-abl.) 14
upariy: in, on, above 4
upastā-: assistance, aid; + bar-: "to bear aid" 6
upā + acc.: under = during the reign of 4
ustašanā-, ustacanā-: staircase (with carved reliefs?) 19
ušī (nom.-acc. dual): consciousness, intelligence 8
uša-bāri-: camel-borne 7
Utāna-: proper name; Otanes, son of Θuxra-, one of Darius's six helpers 13
utā: and; utā ... utā: both ... and 2
Uyamā-: name of a town 6

[43] Shaked 2005, 168–69.

uzmayāpatiy kar-: to impale 7
vaçabara-: shield-bearer 2
Vahauka-: proper name; (Ochus) father of Ardumani-, one of Darius's six helpers 13
Vahạyazdāta-: proper name; rebel 6
*Vahạyaspara-: proper name; father of Vidafarnah-, one of Darius's six helpers 8
vaina- < √vain: to see 4
vaja- < √vaj: to gouge out 10
vaniya-: to be filled (poured) in 11
vardana- neut.: town 6
*vạrdiya-, see ragam *vạrdiya- 5
Vạrkāna-: Hyrcania, Gurgān 7
vạrnava- < √var mid.: to choose 15; + pers. pron. acc.: to believe (see grammar) 6
vasiy: greatly, mightily (only form of this word) 2
vašnā (instr.-abl. of *vazạr): by the greatness of (often translated as: by the favor of, by the grace of; see lesson 9) 1
Vaumisa-: proper name; a Persian
vayam: we 3
vazạrka-: great 1
vā: or; vā ... vā "either ... or" 13
Vidạrna-: proper name; Hydarnes, son of *Vahạyaspara-, one of Darius's six helpers 8
vi-kan- < √kan: to destroy 4
vi-marda- (-mạrda-) < √mard: to wipe out, destroy 11
vi-nasta-: offense 9
vi-nāθaya- < √naθ: to do harm, do wrong 9
Vi^{n}dafarna^{h}-: proper name; Intaphernes, one of Darius's six helpers 13
visa-: all 9
visa-dahạyu-: of all nations 4
vispadā: everywhere 14
vispa-zana-: of all kinds 5
Višpauzāti-: name of town 21
Vištāspa-: proper name; Hystaspes, Darius's father 1
vi-taraya- < √tar: to cross over 6
viθ- fem.: house 5
Vivāna-: proper name; Persian satrap of Arachosia 12
Viyaxana-: month name 9
xaudā-: hat 3
xraθu-, xratu-: wisdom, intelligence 12, 13
xšaça-:neut.: (royal) command, empire 3
xšaçapāvan(t)-: satrap 8
xšap- fem.: night 16
xšaya- < √xšā mid.: to rule, control (+ gen.-dat.) 13
Xšayaạršā- (Xšayāršā-) masc.: proper name; Xerxes, son of Darius 2
xšayamna- < √xšā (see lesson 13): being in control 9
Xšaθrita-: proper name; a Mede 7
xšāyaθiya-: king 1
xšnāsa- < √xšnā: to know 15
xšnuta-: pleased 9
yaciy: whatever 10
yada- < √yad mid.: to sacrifice to (+ acc.) 5
Yadā-: Anshan 9
yadāyā: where(ever) 16
yadivā: or 9
yadiy: if, when 5
yakā-: yak tree, sissoo 11
yaniy: where, in which 14
yaθā: as, than, when 5
yaθā: so that 6
yauda^{n}tī- (fem.): (being) in turmoil 10
Yauna-: Ionian, Greek 7
Yautiyā-: place name 22
yauviyā-: canal 13
yāna- neut.: boon, favor, gift (dā- "grant," jadiya- "ask") 4
yātu-: sorcerer 8
yātā: until 6
yātā ā: up to, until (+ instr.-abl.; local) 9
yāumani-/ yāumaini-: coordinated, being in control 10
yāvā: as long as 14
Zāzāna-: place name 13
Zra^{n}ka-: Drangiana 7
zūra^{h}- neut.: crooked deed, wrong(doing) 4
zūra^{h}- kar-: to wrong 6
zūra^{h}kara-: doer of crooked deeds, crook, wrong-doer 13
Zūza-: place name 21

ENGLISH - OLD PERSIAN GLOSSARY

?: *parā-yātaya-: 17
abide (by; + inst.-abl.): upariy-ay-: 14
ability, physical: aruvasta-: 7
abiliy: ^{h}u/ūvnara-, ^{h}u/ūvnarā-: 14
about: pariy + acc.: 4
above: upariy: 4
according to (+ gen.-dat.): anuv: 5, 9
Achaemenes: Haxāmaniša-: 5
Achaemenid: Haxāmanišiya-: 1
achievement: ha^{n}kṛta-: 5
add (to; + abiy + acc.): abi-jāvaya-: 4
addition, in: patišam: 17
after (+ acc. or gen.-dat.): pasā: 4
after (in past narrative): pasāva yaθā: 6
afterward (in past narrative): pasāva: 6
afterward: aparam: 15
against (+ acc.): patiš: 4
agility: aruvasta-: 7
aid: upastā-: 6
alive: jīva-: 5
all: visa-: 9
along (+ instr.-abl.): anuv: 5, 9
also: apiy: 15
among, in (+ acc.): a^{n}tar: 4
and: -cā:
and: utā:
angry: manauvi-: 6
announce: θaha- 6
Anshan: Yadā-: 9
anybody: kašciy: 13
appropriate: ā-yasa-: 6
Arabia: Arabāya-: 7
Arachosia: Hara^{h}uvati/ī-: 7
Arbela: Arbairā-: 9
archer: θanuvaniya-:
archer, good: ^{h}u-θanuvaniya-: 2
Areia: Haraiva-: 7
Ariaramnes: Ariyāramna-: 2
Armenia: Armina-: 4
Armenian: Arminiya-: 1
army (enemy): hainā-: 2
army: kāra-: 2
arrive: parā-rasa-: 6
arrive: rasa-: 8
Arsames: Aršāma-: 2
Artaxerxes: Artaxšaçā-: 2
artisan: kṛnuvaka-: 11
Aryan: Ariya-: 2
as long as: yāvā: 14
as long as: aciy/āciy: 10
as: yaθā: 5
ask (sb. for sth.; + acc. + acc.): jadiya-: 4
ask: pṛsa-: 9
Aspathines: Aspacanah-: 2
assistance: upastā-: 6
assume command of: ā-yasa-: 6
Assyria: Aθurā-: 2
Assyrian: Aθuriya-: 2
astrologer: kayāda-: 19
await: mānaya-, mānaiya-: 8
Babylon, Babylonian: Bābiru-: 2
Babylonian: Bābiruviya-: 6
Bactria: Bāxtri/ī-: 7
bad year: dušiyāra-: 9
badly done, something: duškṛta-: 8
battle-axe: isuvā-: 4
battle: hamarana-: 3
be able: tāvaya-: 4
bear aid: upastām bar-: 6
become: bava-: 5
before and still (now): duvitāparanam: 3
before, from: hacā paruviyata^{h}: 3
before, in the presence of: paišiyā (+ acc.): 4
before: paišiyā: 17
before: paruvam: 5
behave: pari-ay-/i-: 9
behavior: parīyana-: 3
believe: vṛnava-: 6
bestow (upon; + upariy + acc.): ni-saya-: 4
better: fratara-, fraθara-: 3
beyond (+ acc.): para^{h}: 4
beyond the sea: para-draya^{h}: 10
beyond: parataram: 15
bind: *ba^{n}daya-: 10
blessed (after death): ṛtāvan-: 5
blissful: šiyāta-: 3
blue-green (turquoise): axšaina-: 14
blue: kapautaka-: 2
body: tanū- fem.: 7
boon: yāna-; dā- "grant," jadiya- "ask": 4
both ... and: -cā ... -cā: 7
both ... and: utā ... utā: 2
both: ubā: 10
brave: *taxma-: 2
brave: *taxma-: 10
brick, baked: *aguru-: 11
brick, sun-dried: išti-: 11
bring (about): *ā-bara-: 9, 11
bring (people to): *ā-naya-: 10
bring (things to): *ā-bara-: 9, 11
bring back: pati-bara-: 14
bring forth: fra-naya-: 7
brother: brātar-: 8
built, be: *fra-sahaya-: 11
burn (intr.): θava-: 11
call oneself: gauba-: 6
call: be called 3, 4
Cambyses: Ka^{m}būjiya-: 6
camel-borne: uša-bāri-: 7
camp, *army: spāya^{n}tiya-: 15
canal: yauviyā-: 13
capable: tāvaya-: 7
capacity: tauman-: 6
Cappadocia: Katpatuka-: 7
Carian: Kṛka-: 10
Carmania: Karmāna-: 11
carnelian: si^{n}kabru-: 14
carry away: parā-bara-: 7
carry: bara-: 4
cedar, of: naucaina-: 11
choose: vṛnava- 15
Chorasmia: ^{h}Uvārazm-: 7
clay tablet: pavastā-: 17
clockwise(?): fraharavam: 7
column: stūnā-: 7
come (to): ā-jam- aor.: 9
come close to: upa-ay-: 13
come down to (+ abiy + acc.): ava-rasa-: 8
come down: ni-rasa-: 15
come to: patiy-ay-: 7
come together: ha^{n}gmata-: 12
come: *ā-ai-/i-: 6
command, (royal): xšaça-: 3
commander: framātar-: 5
concerning: pariy + acc.: 4
conflict: pṛtana-: 13
consciousness: ušī (nom.-acc. dual): 8
consolidate(?): ham-dāraya-: 6
control (+ gen.-dat.): xšaya-: 13
control, being in: xšayamna-: 9
control, being in: yāumani-: 10
control, not in (of; + gen.dat.): *ayāumaini-:
coordinated: yāumani-: 10
counter-demand: pati-zbaya-: 16
country: dahayau- fem.: 3
craftsman: kṛnuvaka-: 11
crook: zūra^{h}kara-: 13
cross over: vi-taraya-: 6
crusher (of; + gen.-dat.): ja^{n}tar-: 6
cubit: arašni-: 4
cut off: fra-jan-: 8
cut off: fra-jan-: 10
Cyaxares: ^{h}Uvaxšatara-: 2
Cyrus: Kuru-: 6
Dahian: Daha-: 18
Dahistan: Daha-: 18
dare: dṛšnau-: 13
Darius: Dārayava^{h}u-: 1

day: raucah-: 9
dead: mąrta-: 5
deceive: durujiya-: 6
decoration: āraⁿjana-: 11
deep: nāviya-: 7
depth, in: baršnā: 4
destroy: ni-kan-: 8
destroy: vi-kan-: 4
destroy: vi-marda- (-mąrda-): 11
die: mąriya-: 9
dig, be: kaniya-: 13
distinguished: āmāta-: 3
do sth. wrong to (+ acc.): miθaʰ-kunau-: 4
do: kunau-/kun-: 4
done: kąrta-: 5
doorknob: mayuxa-: 3
down(ward): fravataʰ: 11
Drangiana: Zraⁿka-: 7
dry: ʰuška-: 15
dwell in/at (+ acc.): dāraya-: 4, 7
ear: gauša-: 10
earth: būmˌ-: 10
easy: ʰucāra-: 5
Ecbatana: Haⁿgmatāna-: 11
Egypt: Mudrāya-: 6
Egyptian: Mudrāya-: 6
either ... or: vā ... vā: 13
Elam: ʰŪ(v)ja-: 2
Elamite: ʰŪvjiya-: 6
empire: xšaça-: 3
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DNb 27-31	15	DPe 03-04	12	XH	13
DNb 27-31	17	DPe 05-10	10	**XPa**	17
DNb 27-45*	15	DPe 18-22	15	**XPb**	17
DNb 31-32	8	DPe 18-24	16	**XPc 0**	17
DNb 31-32	13	DPe 20-21	15	XPc 09-15	14
DNb 31-32	17	DPe 21-22	10	XPc 12	9
DNb 32-34	4	DPe 21-22	12	XPc 12-15	14
DNb 32-34	7	**DPh 0**	9	**XPd**	17
DNb 34	2	DPh 4-5 = DH 3-4	4	**XPf 0**	18
DNb 34-37	10	DPh 6-8	9	XPf 15-38	10
DNb 38	6	DPi	5	XPf 19-21	10
DNb 38	9	**DPi**	8	XPf 21-25	17
DNb 38	11	DSab 1-2	13	XPf 22-24	12
DNb 38-40	5	DSab 2	17	XPf 23-25	13
DNb 38-40	14	DSab 2	17	XPf 25-27	17
DNb 38-40	16	**DSab**	16	XPf 26-27	11
DNb 38-40	17	DSb 0	11	XPf 28-29	5
DNb 40-41	10	**DSe**	17	XPf 30-32	4
DNb 41-45	2	DSe 34-36	11	XPf 30-32	7
DNb 41-47	**7**	DSe 34-36	17	XPf 32-48	14
DNb 45-47	17	DSe 37-44	17	XPf 32-48	17
DNb 45-47(*)	13	DSe 39-41	11	XPf 39-40	13
DNb 45-49	14	DSf 8-12	11	XPf 45-46	16
DNb 50-51	8	DSf 8-18	15	**XPg 0**	18
DNb 50-60	17	DSf 10-12	5	XPg 1-7*	6

XPg 2-7 19
XPg 7-12 16
XPg 09-10 13
XPh 0 18
XPh 17-18 11
XPh 29-32 17
XPh 29-32 17
XPh 29-32 17
XPh 35-36 13
XPh 35-36 17
XPh 35-36 17
XPh 35-36 17
XPh 36-41 16
XPh 38-39 16
XPh 39-41 11
XPh 39-41 14
XPh 39-41 17
XPh 41-46 16
XPh 41-46 17
XPh 42-43 13
XPh 46-50 15
XPh 47-48 15
XPh 50-51 16
XPh 51-56 5
XPj 18
XPl 18
XPl 18 5
XPl 27-28 10
XPm* **6**
XSd* 7
XV 18
XV 20-23 17
XV 20-25 13
XV 22-23 16

TRANSCRIPTION OF OLD PERSIAN IN THE EXERCISES

EXERCISES 2

1 *adam Ariyāramna xšāyaθiya vaẓarka*
2 *adam Haxāmanišiya naiy amiy, Ariya amiy*
3 *iyam pastiš utā taxma utā uθanuviya utā uvarštika*
4 *iyam vaçabara hamiçiya*
5 *iyam Pārsa iyam Māda iyam Ūvja iyam Parθava iyam Bābiruš iyam Aθuriya* (DN I-IV, XVI-XVII)
6 *arštika amiy uvarštika utā pastiš utā asabāra* (DNb 44-45)
7 *haxāmanišiya āha Dārayavauš xšāyaθiya Vištāspahaẏā puça*

EXERCICES 3

1 *paruv naibam astiy*
2 *vayam Pārsā amahaẏ Mādā naiy amahaẏ utā uvasabārā utā uvarštikā amahaẏ uθanuvaniyā naiy amahaẏ*
3 *imaiy mayuxā kapautakā*
4 *imaiy martiyā hamiçiyā āha amāxam badakā naiy āha*
5 *imaiy xšāyaθiyā utā vaẓarkā utā āmātā hatiy Haxāmanišiyā hatiy Pārsā Ariyā Ariya-ciçā*
6 *imā dahaẏāva hamiçiyā āha*
7 *Haxāmanišiya āha Dārayavauš xšāyaθiya Vištāspahaẏā puça*

EXERCISES 4

1 *paruv dārayatiy taya naibam vasiy frataram vaināmiy*
2 *haya aniyam miθa kunautiy draujana θahaẏatiy*
3 *θātiy Dārayavauš xšāyaθiya avahaẏarādiy vayam Haxāmanišiyā θahaẏāmahaẏ hacā paruviyata āmātā amahaẏ hacā paruviyata hayā amāxam taumā xšāyaθiyā āha* (DBa 9-13)
4 *Auramazdā xšaçam upariy mām niyasaya*

EXERCISES 5

1 *Auramazdā vaẓarka haya maθišta bagānām* (DPd 1-2)
2 *θātiy Auramazdā adam Dārayavaum xšāyaθiyam akunavam aivam parūnām aivam parūnām frāmātāram hauv ima xšaçam Pārsam dārayatiy*
3 *adam ima xšaçam Pārsam dārayāmiy Pārsā manā badakā hatiy adamšām duvitāparanam framātā amiy*
4 *paruv frašam astiy taya adam hamahaẏāyā θarda akunavam*
5 *yānam avahaẏā dadāmiy utā jīvahaẏā utā maṛtahaẏā*
6 *Ariyāramnahaẏā napā Vištāspa, Vištāspahaẏā pitā Aršāma haya Ariyāramnahaẏā puça*
7 *Vištāspa haya manā pitā haumaiy avam asam frābara*
8 *Dārayavaušmaiy imām isuvām frābara hayā naibā hayā tigrā*
9 *ardastāna aθagaina Dārayavahauš XŠhaẏā viθiyā kaṛta* (DPc)

EXERCISES 6

DB 1.68-77
1 *vašnā Auramazdāha ima adam akunavam ... avaθā adam hamataxšaiy vašnā Auramazdāha yaθā Gaumāta haya maguš viθam tayām amāxam naiy parābara*
2 *θātiy Dārayavauš xšāyaθiya ima taya adam akunavam pasāva yaθā xšāyaθiya abavam*
3 *θātiy Dārayavauš xšāyaθiya yaθā adam Gaumātam tayam magum avājanam pasāva I martiya Āçina*

nāma Upadarmahạyā puça hauv udapatatā Ūvjaiy kārahạyā avaθā aθaha adam Ūvjaiy xšāyaθiya amiy

4 *pasāva Ūvjiyā hamiçiyā abava abiy avam Āçinam ašiyava hauv xšāyaθiya abava Ūvjaiy*

DB 2.1-4

5 *θātiy Dārayavauš xšāyaθiya pasāva Naditabaira ... Bābirum ašiyava*

6 *pasāva adam Bābirum ašiyavam vašnā Auramazdāha utā Bābirum agạrbāyam utā avam Naditabairam agạrbāyam*

DB 3.28-36

7 *θātiy Dārayavauš xšāyaθiya pasāva adam kāram Pārsam utā Mādam frāišayam haya upā mām āha Ạrtavardiya nāma Pārsa manā badaka avamšām maθištam akunavam haya aniya kāra Pārsa pasā manā ašiyava Mādam*

8 *yaθā Pārsam parārasa Raxā nāma vardanam Pārsaiy avadā hauv Vahạyazdāta haya Bạrdiya agaubatā āiš ... patiš Ạrtavardiyam*

DB 4.2-7

9 *θātiy Dārayavauš xšāyaθiya ima taya adam akunavam vašnā Auramazdāha hamahạyāyā θarda pasāva yaθā xšāyaθiya abavam XIX hamaranā akunavam vašnā Auramazdāha adamšiš ajanam*

XPg 1-7

10 *θātiy Xšayaạršā xšāyaθiya vazạrka vašnā Auramazdāha vasiy taya naibam akunauš utā frāmāyatā Dārayavauš xšāyaθiya haya manā pitā*

XPm

11 *θātiy Xšayaạršā xšāyaθiya imam tacaram adam akunavam*

EXERCISES 7

DB 1.68-69, 77-80

1 *vašnā Auramazdāha ima adam akunavam adam hamataxšaiy yātā viθam tayām amāxam gāθavā avāstāyam ... yaθā paruvamciy ...*

2 *utā I martiya Bābiruviya Naditabaira nāma Aina[ira]hạyā puça hauv udapatatā Bābirauv kāram avaθā adurujiya adam Nabukudracara amiy haya Nabunaitahạyā puça*

3 *pasāva kāra haya Bābiruviya haruva abiy avam Naditabairam ašiyava Bābiruš hamiçiya abava*

DB 2.8-13

4 *θātiy Dārayavauš xšāyaθiya I martiya Martiya nāma Cicaxraiš puça Kuganakā nāma vardanam Pārsaiy avadā adāraya hauv udapatatā Ūvjaiy kārahạyā avaθā aθaha adam Imaniš amiy Ūvjaiy xšāyaθiya*

5 *θātiy Dārayavauš xšāyaθiya adakaiy adam ašnaiy āham abiy Ūvjam*

6 *pasāva hacāma atạrsa Ūvjiyā avam Martiyam agạrbāya hayašām maθišta āha utāšim avājana*

XSd

7 *θātiy Xšayaạršā xšāyaθiya vašnā Auramazdāha imam duvarθim Dārayavauš xšāyaθiya akunauš haya manā pitā*

EXERCISES 8

DB 2.18-29

1 *θātiy Dārayavauš xšāyaθiya kāra Pārsa utā Māda haya upa mām āha hauv kamnam āha*

2 *pasāva adam kāram frāišayam Vidarna nāma Pārsa manā badaka avamšām maθištam akunavam avaθāšām aθaham paraitā avam kāram tayam Mādam jatā haya manā naiy gaubataiy*

3 *pasāva hauv Vidarna ... ašiyava yaθā Mādam parārasa Māruš nāma vardanam Mādaiy avadā hamaranam akunauš ...*

4 *haya Mādaišuvā maθišta āha hauv adakaiy naiy avadā āha Auramazdāmaiy upastām abara vašnā Auramazdāha kāra haya manā avam kāram tayam hamiçiyam aja vasiy ...*
5 *pasāva hauv kāra haya manā Kapada nāmā dahaẏāuš Mādaiy avadā mām amānaiya yātā adam arasam Mādam*

DB 3.10-15
6 *θātiy Dārayavauš xšāyaθiya Marguš nāmā dahaẏāuš hauvmaiy hamiçiyā abava I martiya Frāda nāma Mārgava avam maθištam akunavatā*
7 *pasāva adam frāišayam Dādaršiš nāma Pārsa manā badaka Bāxtrīyā xšaçapāvā abiy avam avaθāšaiy aθaham paraidiy avam kāram jadiy haya manā naiy gaubataiy*

DSk
8 *adam Dārayavauš XŠ vazaṛka XŠ XŠyānām XŠ DHnām Vištāspahaẏā puça Haxāmanišiya*
9 *θātiy Dārayavauš XŠ manā AM AMH adam AMm ayadaiy AMmaiy upastām baratuv*

EXERCISES 9

DB 2.64-70
1 *θātiy Dārayavauš xšāyaθiya pasāva adam nijāyam hacā Bābirauš ašiyavam Mādam yaθā Mādam parārasam Kuduruš nāma vardanam Mādaiy avadā hauv Fravartiš haya Mādaiy xšāyaθiya agaubatā āiš hadā kārā patiš mām hamaranam cartanaiy*
2 *pasāva hamaranam akumā Auramazdāmaiy upastām abara vašnā Auramazdāha kāram tayam Fravartaiš adam ajanam vasiy Ādukanaišahaẏā māhaẏā XXV raucabiš θakatā āha avaθā hamaranama akumā*

DB 3.15-18
3 *pasāva Dādaršiš hadā kārā ašiyava hamaranam akunauš hadā Mārgavaibiš*
Auramazdāmaiy upastām abara vašnā Auramazdāha kāra haya manā avam kāram tayam hamiçiyam aja vasiy

DB 3.25-28
4 *pasāva kāra Pārsa haya viθāpatiy hacā Yadāyā frataram hauv hacāma hamiçiya abava abiy avam Vahaẏazdātam ašiyava hauv xšāyaθiya abava Pārsaiy*

EXERCISES 10

DB 2.78-91
1 *θātiy Dārayavauš xšāyaθiya I martiya Ciçataxma nāma Asagartiya hauvmaiy hamiçiya abava kārahaẏā avaθā aθaha adam xšāyaθiya amiy Asagartaiy Uvaxšatarahaẏā taumāyā*
2 *pasāva adam kāram Pārsam utā Mādam frāišayam Taxmaspāda nāma Māda manā badaka avamšām maθištam akunavam avaθāšām aθaham paraitā kāram hamiçiyam haya manā naiy gaubataiy avam jatā*
3 *pasāva Taxmaspāda hadā kārā ašiyava hamaranam akunauš hadā Ciçataxmā Auramazdāmaiy upastām abara vašnā Auramazdāha kāra haya manā avam kāram tayam hamiçiyam aja utā Ciçataxmam agaṛbāya ānaya abiy mām*
4 *pasāvašaiy adam utā nāham utā gaušā frājanam utāšaiy I cašma avajam duvarayāmaiy basta adāriya haruvašim kāra avaina*
5 *pasāvašim Arbairāyā uzmayāpatiy akunavam*

DNa 15-38
6 *θātiy Dārayavauš xšāyaθiya vašnā Auramazdāhā imā dahaẏāva tayā adam agaṛbāyam apataram hacā Pārsā adamšām patiyaxšayaiy manā bājim abaraha ...*
7 *dātam taya manā avadiš adāraiya Māda ... Yaunā Sakā tayaiy paradraya Skudra Yaunā takabarā Putāyā Kūšiyā Maciyā Karkā*

8 *θātiy Dārayavauš xšāyaθiya Auramazdā yaθā avaina imām būmim yau[datīm] pasāvadim manā frābara mām xšāyaθiyam akunauš adam xšāyaθiya amiy*
9 *vašnā Auramazdāhā adamšim gāθavā niyašādayam tayašām adam aθaham ava akunava yaθā mām kāma āha*

EXERCISES 11

DB 2.70-78
1 *θātiy Dārayavauš xšāyaθiya pasāva hauv Fravartiš hadā kamnaibiš asabāraibiš amuθa Ragā nāmā dahaẏāuš Mādaiy avaparā ašiyavā*
2 *pasāva adam kāram frāišaya nipadiy Fravartiš agarbiya ānayatā abiy mām adamšaiy utā nāham utā gaušā utā hazānam frājanam utāšaiy I cašma avajam duvarayāmaiy basta adāriya haruvašim kāra avaina*
3 *pasāvašim Hagmatānaiy uzmayāpatiy akunavam utā martiyā tayaišaiy fratamā anušiyā āhatā avaiy Hagmatānaiy [atar] didām frāhajam*

DSf 22-43, 47-55
4 *ima hadiš taya Çūšāyā akunavam [hacaci]y dūradaša ārajanamšaiy abariya f[ravata] BU akaniya yātā aθagam BUyā avārasam ...*
5 *pasāva θikā avaniya aniyā XL arašniš baršnā aniyā XX arašniš baršnā upariy avām θikām hadiš frāsahaya*
6 *utā taya BU akaniya fravata utā taya θikā avaniya utā taya ištiš ajaniya kāra haya Bābiruviya hauv akunauš*
7 *θarmiš haya naucaina hauv Labanāna nāma kaufa hacā avanā abariya kāra haya Aθuriya haudim abara yātā Bābirauv hacā Bābirauv Karkā utā Yaunā abara yātā Çūšāyā*
8 *yakā hacā Gadārā abariya utā hacā Karmānā daraniyam hacā Spardā utā hacā Bāxtrīyā abariya taya idā akariya ...*
9 *martiyā karnuvakā tayaiy aθagam akunavatā avaiy Yaunā utā Spardiyā*
10 *martiyā daraniyakarā tayaiy daraniyam akunavaša avaiy Mādā utā Mudrāyā*
11 *martiyā tayaiy dāruv akunavaša avaiy Spardiyā utā Mudrāyā*
12 *martiyā tayaiy [agurum a]kunavaša avaiy Bābiruviyā*
13 *martiyā tayaiy didām apaiθa avaiy Mādā utā Mudrāyā*

EXERCISES 12

DB 1.79-90
1 *pasāva kāra haya Bābiruviya haruva abiy avam Naditabairam ašiyava Bābiruš hamiçiya abava xšaçam taya Bābirauv hauv agarbāyatā*
2 *θātiy Dārayavauš xšāyaθiya pasāva adam frāišayam Ūvjam hauv Āçina basta ānayatā abiy mām adamšim avājanam*
3 *θātiy Dārayavauš xšāyaθiya pasāva adam Bābirum ašiyavam abiy avam Naditabairam haya Nabukudracara agaubatā kāra haya Naditabairahayā Tigrām adāraya avadā aištatā utā abiš nāviyā āha*
4 *pasāva adam kāram maškāuvā avākanam aniyam ušabārim akunavam aniyahayā asam frānayam*
5 *Auramazdāmaiy upastām abara vašnā Auramazdāha Tigrām viyatarayāma avadā avam kāram tayam Naditabairahayā adam ajanam vasiy*
6 *Āçiyādiyahaya māhayā XXVI raucabiš θakatā āha avaθā hamaranam akumā*

DB 3.69-75
7 *θātiy Dārayavauš xšāyaθiya pasāva hauv martiya haya avahayā kārahayā maθišta āha tayam Vahayazdāta frāišaya abiy Vivānam hauv amuⁿθa hadā kamnaibiš asabāraibiš ašiyava Aršādā nāmā didā Harauvatiyā avaparā atiyāiš*
8 *pasāva Vivāna hadā kārā *nipadišaiy ašiyava avadāšim agarbāya utā martiyā tayaišaiy fratamā anušiyā āhatā avāja*

DB 4.31-36

9 *θātiy Dārayavauš xšāyaθiya imaiy IX xšāyaθiyā taya[iy ada]m agaṛbāyam atar imā hamaranā*
10 *θātiy Dārayavauš xšāyaθiya dahaṛyāva imā tayā hamiçiyā abava draugadi[š hamiçiy]ā akunauš taya imaiy kāram adurujiyaša*
11 *pasāvadiš[Auramaz]dā manā dastayā akunauš yaθā mām kāma avaθādiš [akunavam]*

DNb 1-8

12 *baga vazaṛka Auramazdā haya adadā ima frašam taya vainataiy haya adadā šiyātim martiyahaṛyā haya xraθum utā aruvastam upariy Dārayavaum xšāyaθiyam niyasaya*
13 *θātiy Dārayavauš xšāyaθiya vašnā Auramazdāhā avākaram amiy taya rāstam dau[š]tā amiy miθa na[i]y dauštā amiy*

EXERCISES 13

DB 1.90-96

1 *θātiy Dārayavauš xšāyaθiya pasāva adam Bābirum ašiyavam*
2 *aθaiya Bābirum [yaθā naiy u]pāyam Zāzāna nāma vardanam anuv Ufrātuvā avadā [hauv N]aditabaira haya Nabukudracara agaubatā āiš hadā kārā patiš [mām hamarana]m cartanaiy*
3 *pasāva hamaranam akumā Auramazdāmaiy upastām abara [vašnā Aura]mazdāha kāram tayam Naditabairahaṛyā adam ajanam vasiy aniya apiyā [ā]ha[yat]ā āpišim parābara*
4 *Ānāmakahaṛyā māhaṛyā II raucabiš θakatā āha avaθā hamaranam akumā*

DB 4.61-69

5 *θātiy Dārayavauš xšāyaθiya avahaṛyarādimaiy Auramazdā upastām abara utā aniyāha bagāha tayai[y hatiy ya]θā naiy arīka āham naiy draujana āham naiy zūrakara āham naiy adam naimaiy taumā*
6 *upariy arštām upariyāyam naiy škauθim naiy tunuvatam zūra akunavam*
7 *martiya haya hamataxšatā manā viθiyā avam ubaṛtam abaram haya viyanāθaya avam ufraštam apaṛsam*

DNb 1-8, 11-19, 21-27, 45-47

8 *baga vazaṛka Auramazdā haya adadā ima frašam taya vainataiy haya adadā šiyātim martiyahaṛyā haya xraθum utā aruvastam upariy Dārayavaum xšāyaθiyam niyasaya*
9 *θātiy Dārayavauš xšāyaθiya vašnā Auramazdāhā avākaram amiy taya rāstam dau[š]tā amiy miθa na[i]y dauštā amiy ...*
10 *taya rāstam ava mām kāma martiyam draujanam naiy daušt[ā] amiy naiy manauviš am[iy]*
11 *[ya]ci-maiy [paṛ]tanayā bavatiy daṛšam dārayāmiy manahā uvaipašiyahaṛyā daṛša[m] xšayamna a[m]iy*
12 *martiya haya hataxšataiy anu-dim [ha]kaṛtahyā avaθā-dim paribarāmiy haya [v]ināθayatiy anu-dim vinastahaṛ[yā ava]θā paṛsāmiy ...*
13 *martiya taya patiy martiyam θātiy ava mām naiy vaṛnavataiy yātā ubānām hadugām āxšnauvaiy*
14 *martiya taya kunautiy yadivā ābaratiy anuv taumanišaiy xšnuta amiy utā mām vasiy kāma utā u[θad]uš amiy ...*
15 *[i]mā uvnarā tayā Auramazdā [upa]r[iy mā]m niyasaya utādiš atāvayam barta[nai]y*

EXERCISES 14

DB 1.61-63, 67-68

1 *θātiy Dārayavauš xšāyaθiya xšaçam taya hacā amāxam taumāyā parābaṛtam āha ava adam patipadam akunavam adamšim gāθavā avāstāyam yaθā paruvamciy*
2 *avaθā adam akunavam ... yaθā paruvamciy adam taya parābaṛtam patiyābaram*

DB 2.26-29

3 *Ānāmakahaṛyā māhaṛyā XXVII raucabiš θakatā āha avaθāšām hamaranam kaṛtam pasāva hauv kāra haya manā Kapada nāmā dahaṛyāuš Mādaiy avadā mām amānaiya yātā adam arasam Mādam*

DB 2.37-42

4 *θātiy Dārayavauš xšāyaθiya patiy duvitīyam hamiçiyā hagmatā paraitā patiš Dādaṛšim hamaranam cartanaiy Tigra nāmā didā Arminiyaiy avadā hamaranam akunava*
5 *Auramazdāmaiy upastām abara vašnā Auramazdāha kāra haya manā avam kāram tayam hamiçiyam aja vasiy*
6 *Θūravāharahaṛyā māhaṛyā XVIII raucabiš θakatā āha avaθāšām hamaranam kaṛtam*
7 *θātiy Dārayavauš xšāyaθiya patiy çitīyam hamiçiyā hagmatā paraitā patiš Dādaṛšim hamaranam cartanaiy Uyamā nāmā didā Arminiyaiy avadā hamaranam akunava*
8 *Auramazdāmaiy upastām abara vašnā Auramazdāha kāra haya manā avam kāram tayam hamiçiyam aja vasiy*
9 *Θāigracaiš māhaṛyā IX raucabiš θakatā āha avaθāšām hamaranam kaṛtam*

DSf 37-47

10 *kāsaka haya kapautaka utā sikabruš haya idā kaṛta hauv hacā Sugudā abariya*
11 *kāsaka haya axšaina hauv hacā Uvārazmīyā abariya haya idā kaṛta*
12 *ardatam utā asā dāruv hacā Mudrāyā abariya*
13 *ārajanam tayanā didā pištā ava hacā Yaunā abariya*
14 *piruš haya idā kaṛta hacā Kūšā utā hacā Hidauv utā hacā Harauvatiyā abariya*
15 *stūnā aθagainiya tayā idā kaṛtā Abirāduš nāma āvahanam Ūjaiy hacā avadaša abariya ...*

DSf 55-58

16 *θātiy Dārayavauš XŠ Çūšāyā paruv frašam framātam paruv frašam kaṛtam mām Auramazdā pātuv utā [Vištāspam haya] manā pitā utamaiy DHum*

EXERCISES 15

DNa 38-47

1 *yadipatiy maniyāhaṛy taya ciyākaram āha avā dahaṛyāva tayā Dārayavauš xšāyaθiya adāraya patikarā dīdiy tayaiy gāθum baratiy*
2 *avadā xšnāsāhaṛy adataiy azdā bavātiy Pārsahaṛyā martiyahaṛyā dūraiy aṛštiš parāgmatā adataiy azdā bavātiy Pārsa martiya dūrayapiy hacā Pārsā parataram patiyajatā*

DNb 27-45

3 *avākaramcamaiy ušīy u[t]ā framānā yaθāmaiy taya kaṛtam vaināhaṛy [y]adivā āxšnavāhaṛy utā viθiyā utā spāθmaid[ā]yā*
4 *aitamaiy aruvastam upariy manašcā [u]šīcā ima patimaiy aruvastam tayamaiy tanūš tāvayat[i]y*
5 *hamaranakara a[m]iy ušhamaranakara*
6 *hakaram-maiy ušīyā gā[θa]vā haštataiy yaciy va[i]nāmiy hamiçiyam yaciy naiy vaināmiy utā ušībiyā utā framānāyā*
7 *adakaiy fratara maniyaiy afuvāyā yadiy vaināmiy hamiçiyam yaθā yadiy naiy vaināmiy*
8 *yāumainiš amiy utā dastaibiyā utā pādaibiyā*
9 *asabāra uvasabāra amiy θanuvaniya uθanuvaniya amiy utā pastiš utā asabāra aršt[i]ka amiy uvarštika utā pastiš utā asabāra*

EXERCISES 16

DB 1.17-24

1 *θātiy Dārayavauš xšāyaθiya imā dahạyāva tayā manā pati[yāiša] vašnā Auramazdāha ma[n]ā badakā āhatā manā bājim abaratā [taya]šām hacāma aθahạya xšapavā raucapativā ava akunavayatā*

2 *θātiy [Dāra]yavauš xšāyaθiya atar imā dahạyāva martiya haya agriya āha avam ubạrtam abaram haya arīka āha avam ufraštam apạrsam vašn[ā] Auramazdāha imā dahạyāva tayanā manā dātā apariyāya yaθāšām hacāma aθahạya [a]vaθā akunavayatā*

DB 1.43-53

3 *θātiy Dārayavauš xšāyaθiya aita xšaçam taya Gaumāta haya maguš adīnā Kabūjiyam aita xšaçam hacā paruviyata amāxam taumāyā āha pasāva Gaumāta haya maguš adīnā Kabūjiyam utā Pārsam utā Mādam utā aniyā dahạyāva hauv āyasatā uvāipašiyam akutā hauv xšāyaθiya abava*

4 *θātiy Dārayavauš xšāyaθiya naiy āha martiya naiy Pārsa naiy Māda naiy amāxam taumāyā kašciy haya avam Gaumātam tayam magum xšaçam dītam caxriyā kārašim hacā dạršam atạrsa kāram vasiy avājaniyā haya paranam Bardiyam adānā avahạyarādiy kāram avājaniyā mātayamām xšnāsātiy taya adam naiy Bardiya amiy haya Kurauš puça*

DB 4.52-59

5 *θātiy Dārayavauš xšāyaθiya nūram θuvām vạrnavatām taya manā kạrtam avaθā kārahạyā *rādiy mā apagaudaya yadiy imām hạdugām naiy apaga[u]da[y]āhạy kārahạyā θāhạy Auramazdā θuvām dauštā biyā utā[ta]iy taumā vasiy biyā utā dargam jīvā*

6 *θātiy Dārayavauš xšāyaθiya yadiy imām hạdugām apagaudayāhạy naiy θāhạy [k]āra[hạyā] Auramazdāta[i]y jatā biyā utātaiy taumā mā biyā*

DNb 8-13, 19-24

7 *θātiy Dārayavauš xšāyaθiya na[i-mā] kāma taya skauθiš tunuvaⁿtahyā rādiy miθa kạriyaiš nai-mā ava kāma taya t[u]nuvā skauθaiš rādiy miθa kạriyaiš taya rāstam ava mām kāma martiyam draujanam naiy daušt[ā] amiy naiy manauviš am[iy] ...*

8 *naimā kāma taya martiya vināθayaiš naipatimā ava kāma yadiy vināθayaiš naiy fraθiyaiš martiya taya patiy martiyam θātiy ava mām naiy vạrnavataiy yātā ubānām haˇdugām āxšnauvaiy*

EXERCISES 20

baga . vazạrka . auramazdā . haya . imām
. būmim . adā . haya . avam . asmānam
. adā . haya . martiyam adā . haya šiyā
tim . adā . martiyahạyā . haya . dāraya
vaum . XŠam . akunauš . aivam . parūnā
m . XŠam . aivam . parūnām . framāt
āram . adam . dārayavauš . XŠ . vazạrka .
XŠ . XŠānām . XŠ . pārsaiy . XŠ . dahạyū
nām . Vištāspahạyā . puça . ạršāmahạ
yā . napā . haxāmanišiya . θātiy .
dārayavauš . XŠ . avahạyarādiy . vayam
. haxāmanišiyā . θahạyāmahạy . hacā
. paruviyata . āmātā . amahạy . 8 . ma
nā . taumāyā . tayaiy . paruvam . XŠā
. āha . adam . navama . 9 . duvitāparanam
. vayam . XŠā . amahạy . θātiy . dāraya
vauš . XŠ . vašnā . auramazdāha . adam
. amiy . XŠ . dahạyāva . 23 . auramazd
ā . xšaçam . manā . taumāyā . frābara